

# REPORT

## NATIVE PAPERS IN BENGAL

ON

FOR THE

Week ending the 20th July 1907.

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## URIYA PAPERS—concl'd.

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## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Jasohar* [Jessore] of the 11th July complains that it is no longer safe for a stranger to walk in the town of Jessore, for there is no knowing when he may be

JASOHAR,  
July 11th, 1907.

A complaint. taken away by the police to pull the Magistrate's *punkha*. Occasionally drivers of hackney carriages are also subjected to force and *zulm*. Even one or two respectable gentlemen are known to have been harassed in this connexion.

2. A correspondent of the *Darul Sultanat* [Calcutta] of the 12th July reports the fact of a Muhammadan, Abu Sheikh, having been recently a victim to the oppression of Rajendra Chandra Mallik, a big zamindar of Pikour who has caused the poor man's house to be reduced to ashes by causing fire to be set to it. Poor Abu Sheikh, says the writer, is not also in a position to secure redress in a court of justice, as his eye-witnesses are being threatened to withhold themselves from giving evidence in the case. Had some Hindu been in the situation in which Abu Sheikh is, it cannot be conceived what various steps would not have been taken to prove his innocence to Government.

DARUL SULTANAT,  
July 12th, 1907.

The writer asks the paper, as the guardian of Muhammadans, to invite the attention of the just and subject-loving Government to the matter.

3. Having regard to the decision of the local High Court that sword-sticks are to be considered as swords, the same paper draws the attention of the local police to the fact of sticks with *guptis* attached to them being publicly sold in the New Market. The paper having seen such sticks brought to it by the regular stick and whip dealers, remarks that it is the duty of the police to trace their makers.

DARUL SULTANAT.

4. The *Manbhum* [Purulia] of the 16th July writes how the police at Purulia devote too much of their time and energies to finding out supposed offenders under Act V, to the detriment of their more legitimate work of enquiring into cases of crimes like theft, etc., which are nowadays rampant in the town. The suggestion is accordingly made that either Act V should cease to be operative at Purulia, or the municipal authorities and not the police should make it their duty to look after cases under that Act.

MANBHUM  
July 16th, 1907.

## (b)—Working of the Courts.

5. The *Bihar Bandhu* [Bankipur] of the 13th July questions the legality of the proceedings of Mr. Boyd, the Special Magistrate of Lahore, who has charged a witness with perjury for making conflicting statements before a police officer and a Magistrate.

BIHAR BANDHU,  
July 13th, 1907.

6. The *Bharat Mitra* [Calcutta] of the 13th July contains an account of the trial of the pleaders going on at Rawalpindi, laying stress in a taunting manner on the evidence given by Inspector Sufdar regarding a conspiracy to overthrow the British rule in India, on the basis of an anonymous post-card.

BHARAT MITRA,  
July 13th, 1907.

7. The *Sandhya* [Calcutta] of the 15th July writes:—  
A *mether's* life—fifty rupees. Fifty rupees—one; fifty rupees—two; the thing is selling cheap; fifty rupees—now, three.

SANDHYA,  
July 15th 1907.

The *mether*-killing case at Delhi has come to an end. The day the *mether* died—on that very day did the case come to an end. But still there must be a formal end—and that also has come. The *mether's* spleen had become very much enlarged—so much so that the man was suffering greatly indeed. Among his own kindred no man was found sufficiently in sympathy with his affliction to cure him of this disease of the spleen. What then could the man do? He went to the *feringhi's* dispensary to get a medicine—the asking for his wages was a mere plea.



Mr. Hyde is a pucca medical man, Superintendent of the municipal sweepers, sirdar of the *mehters*. Purposely did the *mehter* go to this medical man and he asked for his wages and he got a thrust with the boots. Is there any such excellent cure for the spleen? Be it D. Gupta or be it anything else, there is no cure for the spleen like a thrust with one's boots—specially when it is distributed gratis. And immediately the *mehter* gets his medicine, he attains *nirvan* and liberation. A black man meeting death at the hands of a white man is sure of ascending to paradise.

But why after all this a farcical trial is held is what we could not understand for many a long day. We understand the reason now and that quite well.

The trial was held before Mr. Humphreys, Deputy Commissioner of Delhi. The first witness was Major Davidson, Civil Surgeon of Delhi. He said, "Oh horror, the man's spleen had enlarged into quite the size of a drum." Perhaps the Civil Surgeon was quite speechless with surprise in thinking how the man could manage to remain alive so long. Thereafter the evidence of no material witness was taken, and indeed was not held necessary to be taken at all. The Magistrate delivered judgment forthwith—the value of the *mehter's* life was fifty rupees. Fifty rupees—one; fifty rupees—two; fifty rupees—three.

The *mehter* dies. The *feringhi* Hyde, paying down the fifty rupees on the spot with a cheerful disposition and with a sound body, goes to his private chamber and sits down there to give a pull at a peg—the *mehter's* female relations set up a wail, and here my story endeth.

(d)—Education.

BANGAVASI,  
July 13th, 1907.

8. The *Bangava i* [Calcutta] of the 13th July writes that surmises have already begun to be made as to who will succeed Pandit Hara Prasad Shastri, whose time for retirement is approaching, as Principal of the Calcutta Sanskrit College. Some say that Government contemplates giving his post to a man brought out direct from England; others again say that an England-returned half-Europeanised Native is trying for the post. Neither a European nor a half-European is however likely to succeed properly in discharging the duties of the office. For no matter how high may be the general acquirements and virtues of such men, they do not possess any adequate insight into and deep knowledge of Sanskrit *Sastric* lore. Real command of Sanskrit cannot be acquired by one who has not from start to finish studied in the Sanskrit College or in the Sanskrit *tois*; and one who has not this command ought not to be Principal of the Sanskrit College. All things considered, Rai Rajendra Chandra Shastri Bahadur seems to be the best man fitted for this office at the present time. *Shastri Mahasay* is as well versed in Sanskrit learning as in English. It is needless to say that the entire country will be very glad to see a deeply erudite scholar like him as head of the Sanskrit College. It is known that *Shastri Mahasay's* name came up in connexion with the filling of this office on a previous occasion. And it is to be hoped that now that the opportunity has occurred again, Government will show its appreciation of merit by giving *Shastri Mahasay* this high post.

BANGAVASI,

9. The same paper writes that Rai Rajendra Chandra Sastri Bahadur is the fittest person to succeed Mahamahopadhyaya Haraprasad Sastri, who is about to retire, in the Principalship of the Calcutta Sanskrit College. An erudite Sanskrit scholar, deeply versed in *Nyaya* philosophy, the Ray Bahadur fully deserves the post. Indeed it would be a misfortune to the country if attainments so high be not rewarded. It may safely be said that very few persons, if any, among those who are M. A.'s in Sanskrit, can approach him in depth and soundness of scholarship. There is a rumour that it is in contemplation to appoint a European Professor as Principal of the Sanskrit College, thereby ruining it for ever. It is to be hoped that Government will not add yet another injustice to the long list of grievances which the Hindus have so long suffered from.



## (g)—Railways and Communications, including Canals and Irrigation.

10. The *Prasun* [Katwa] of the 12th July writes in strong language of the hardship which is being caused by the way in which land acquisition work for the Hooghly-Katwa Railway extension is proceeding. Work in this connexion began three years ago, but has ceased after continuing for a year. The effect has been that the cultivator is unable to till the many pieces of land marked out for acquisition, but the zamindar insists on his paying up the rent due therefor in full. The paper concludes with an appeal for Government interference in the matter.

PRASUN,  
July 12th, 1907.

11. The *Bharat Mitra* [Calcutta] of the 13th July reports the outrage of a Punjabi married girl on the 7th July at the Rawalpindi railway station by Mr. Moore, the Assistant Station Master.

BHARAT MITRA,  
July 13th, 1907.

12. A correspondent of the *Daily Hitavadi* [Calcutta] of the 14th July says that every Saturday a train starting from Sealdah at 15 hours 29 minutes (Standard time) reaches Bongong on the Bengal Central Railway at 18 hours 15 minutes. This train is intended to carry passengers going home at the week's end. But in the winter, night comes on before the train reaches the stations of Machlandapur, Gobardanga, Chandpara and Bongong, so that such passengers as have their homes at a distance of one or two *k's* from these stations are prevented from reaching them on that night. This inconvenience can be removed by making the Dattapukur local train which starts from Sealdah at 14 hours 26 minutes run up to Bongong. And if necessary, the range of the Howrah-Bongong train can be curtailed and the train made to run up to Duttapukur only.

DAILY HITAVADI,  
July 14th, 1907.

13. Writing in the same paper, Babu Surendra Nath Bhattacharyya, British Indian Printing Works, Sulkea, Howrah, says that at about 9-30 A.M., on the 2nd instant, a Eurasian lady booking-clerk attached to the new railway station at Howrah took from a passenger Rs. 2-12 for each of the four tickets to the Baitarani Road station on the Bengal-Nagpur Railway which she sold him, although the price written on the face of the tickets was Rs. 2-10-3. On the man protesting, she abused him and asked a *chaprasi* to drive him away. The correspondent then took him to the Station-Master, who believed his story and wrote a memo to the *bibi* ordering her to pay him the balance due. Still she refused to pay and abused the poor man. It was only after the correspondent said that he would call in policemen that the man was paid his due. The coolies and *chaprasis* of the station said that cases like this occur in numbers every day and that only such men as can make a row get their money returned. Cannot the detective officers of the Railway Police keep an eye on this matter?

DAILY HITAVADI,

14. The *Manbhum* [Purulia] of the 16th July complains of the action of the Bengal-Nagpur Railway authorities in having discontinued the train which used to leave Purulia for Asansol at about mid-day, with the evident intention of diverting traffic to Calcutta from the route *via* Asansol to the route *via* Kharagpur. After pointing out the hopelessness of expecting any such diversion of traffic, the paper proceeds to remark that the two evening and morning trains which now run between Purulia and Asansol are timed very injudiciously inasmuch as trains conveniently "connected" with them for the journey onward to Calcutta are not available. In conclusion, an appeal is made for the restoration of the old mid-day train between Purulia and Asansol.

MANBHUM,  
July 16th, 1907.

## (h)—General.

15. The prosecution of the *Yugantar*, says the *Marwari Bandhu* [Calcutta] of the 10th July, will lead to no other result than disseminating a bad odour all round. The paper which has so long been known to only a limited number of men will now have a wide circulation, and the writing leading to its prosecution will form a

MARWARI BANDHU,  
July 10th, 1907.



subject of study and comment by the people. Would not a warning have been sufficient to answer the purpose?

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
July 11th, 1907.

16. *Re* the prosecution of the *Yugantar* newspaper, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

The prosecution of the *Yugantar*. 11th July after remarking that it never came across any issue of the *Yugantar*, and cannot therefore say what kind of things it wrote, proceeds to deprecate the action of Government in selecting a paper like the *Yugantar*, newly started, and with a small circulation for prosecution, on the charge of stirring up race against race in preference to one or two Musalman papers which it has seen to contain most objectionable language of hatred towards a section of His Majesty's subjects.

SANDHYA,  
July 15th, 1907.

17. After quoting what it considers three particularly strong passages from the article headed "The dispelling of fear" in the *Yugantar* of the 16th June, the *Sandhya* [Calcutta] of the 15th July proceeds:—

We do not wish to discuss whether or not writing like this constitutes sedition. We know nothing at all about sedition, but we also have said words like that a thousand times and shall say a thousand times again.

The *feringhis* have put us into a room of enchantment and cast a spell over us. It is a matter of popular faith that men going to *Kamrup-Kamakhya* are turned into sheep. The *feringhi's* enchanting room is more fearful still. In this room, the alive are turned into the dead, and dipped in spirit, are made to appear alive.

Such is the *feringhi's* spell that people are absolutely paralysed and terror-stricken under its influence. Under this spell we have become so crippled that if anybody attacks the female apartments of our homes and insults our mothers and sisters, we cannot, for fear, utter speech. We tamely proceed to the thana, get our report taken down there, and return. If they fix the land revenue at a rate even of over fifty per cent., though our hearts may burst, still our lips do not utter anything. Even though at the point of the bayonet, salt mixed with cow's blood is introduced for sale into *hats* which are our own property, we sit inactive with gaping mouths. What terrible spell!

This spell will have to be broken. Their enchanting room will have to be smashed into atoms. We do not wish any more to remain as dead, though alive, in this enchanting room. We shall deal with them in the open field under the sky, in the free air. We cannot submit to be killed by rot in the spirit (in which they preserve us).

Look at the Punjab, how the spell has been broken. The Jats declared, "We would rather go to prison than obey that bone-breaking revenue-law of yours." And immediately the spell was broken, the law was annulled. The spell will not be broken unless thrusts like this be given. Give thrusts then, break their spell, smash up their enchanting room, come out into your *kot* (jurisdiction) of *swadeshi*, where there is no *feringhi's* spirit, where there are only transparent water, free air and blue sky. Taking our stand there, we shall have it out with the *feringhi* and build up the fortress of *swaraj*.

DAILY HITAVADI,  
July 12th, 1907.

18. Referring to the suit for defamation instituted by certain police officers against the Editor and the Proprietor of the *Indian Daily News*, the *Daily Hitavadi* [Calcutta] of the 12th July expresses its surprise that the Bengal Government should have borne the costs in this case, which was purely a private case, as was admitted by Mr. Aldridge, one of the plaintiffs. Why did not the Government institute a criminal case against the newspaper which had defamed the police? Why did it prefer to pull the wires from behind? Who shall get the money which the High Court has awarded as compensation, the Government or the police officers concerned?

This case will no doubt serve as precedent for similar cases in future. In that event press criticism of the doings of Government officials would be impossible. The officials will sue the offending newspaper while Government will pay the costs. In case of defeat the officials will have nothing to lose, and if successful, they will get compensation from the other party.

HITAVADI,  
July 12th, 1907.

19. Referring to Government's grant of a loan to Nawab Salimulla, the *Hitavadi* [Calcutta], of the 12th July says:—

Government's loan to Nawab Salimulla.

How honest Mr. John Morley is we have had many opportunities to learn. In this particular



instance, too, he has not grudged us the opportunity to do so. He said that the Government of India often granted loans to Indian notabilities, and that therefore there was nothing unusual in it. But while he said so, he carefully avoided giving the names of the persons to whom, and the reasons for which, loans had been granted on former occasions. Surely Government does not grant a loan to any and every zamindar. If it did so, then so many Bengal zamindars would not have been ruined. There must be special reasons to induce Government to grant a loan. What meritorious service has Nawab Salimulla performed to deserve such favour from Government? Support to the partition of Bengal and creating a breach between Hindus and Muhammad-lans—are not these two the only reasons? It is because he is "honest" John Morley that he said that there was no connexion between the loan and the support to the Bengal partition. But in his heart of hearts he feels that it is because Nawab Salimulla supports the partition and abjectly flatters Englishmen that he has been rewarded in this manner. Is it not gross misuse of the word "honest" to apply it to the man whose mind is so full of guile?

20. In reply to Mr O'Grady's question, writes the *Daily Hitavadi* [Calcutta] of the 14th July Mr. Morley has said that the Government of Eastern Bengal and Assam

DAILY HITAVADI.  
July 14th, 1907.

The Nawab of Dacca's loan. has decided to give the Nawab of Dacca a loan to the amount of 14 lakhs of rupees at an interest of four per cent. per annum in accordance with the general practice of helping old and respectable families in India when deeply involved in debt, to save their property by giving them loans at the same low rate of interest. But we do not know of any case in which Government has actually given any zamindar loan at an interest of four per cent. per annum. Even such semi-official institutions as District Boards have to pay to the Government interest at the rate of five per cent. per annum on all their loans from it. Again, some time ago the Maharani of Ajodhya asked the Government for a loan of 60 lakhs of rupees and was even ready to give proper security for it, but the authorities rejected her petition. Is the ancient *raj* family of Ajodhya less respectable than the new Nawab family of Dacca, or the Maharani of Ajodhya, a lady of the family of Mau Sing, a less respectable person than Salimulla, the Nawab of Dacca? In fact, it is madness to compare the one with the other in point of pedigree and respectability. Besides this, the Government of India is indebted to the *raj* family of Ajodhya for many past services, but what service has the Nawab family of Dacca done to it?

Again, Nawab Salimulla has an income of only 75,000 rupees from his share of his family estate. How can 14 lakhs of rupees be given in loan to a person whose income is so small? The interest alone per annum of 14 lakhs of rupees even at the rate of four per cent. per annum is 56,000 rupees. Then there must be formed a sinking fund in security of the loan, in which money should be deposited at the rate of at least two per cent. per annum. This gives Rs. 28,000 more per annum. Then, again, a man of the Nawab's position must have at least Rs. 2,000 per month for himself and his family, which means Rs. 24,000 more, making a total of one lakh and eight thousand rupees. But the Nawab has an income of Rs. 75,000 only. Whence will the remaining Rs. 33,000 come?

The extent of the Nawab's indebtedness is not yet fully known. A year ago Mr. Savage said that it must amount at least to 20 lakhs of rupees. If this be true, will the Government increase the amount of its loan to the Nawab? Again, two law-suits disputing the Nawab's title to the property he is enjoying are pending in law-courts. And it is on the security of this property that Government is giving the Nawab such a big loan. In fact, the advance appears to be more like a free gift than a loan, for there is no chance of its ever being realised.

The granting of this loan will widen the breach between Hindus and Musalmans in Bengal. Wicked Musalmans will find in this loan a fresh point with which to incite their ignorant co-religionists against the Hindus.

21. Referring to the loan given by Government to Nawab Salimulla of Dacca, the *Hindi Banqavasi* [Calcutta] of the 15th July remarks that if the object of granting loans is to save great houses, how is it that it was refused to the Maharani of Ayodhya even when she applied for it? Mr. Morley is thoroughly exposed. How can he screen himself now?

Theory of loans to encumbered nobles.

HINDI BANQAVASI.  
July 15th, 1907.



MARWARI BANDHU,  
July 10th, 1907.

22. Under the marginally-noted head-line, the *Marwari Bandhu*, [Calcutta] of the 10th July speaks as follows:—

What is our duty?

Reflecting upon the fact that, in the present days, the Indians are in just the same condition as they were when British rule began in India and that the English are ruling over the people in just the same way as they used to do in the days gone by, one can inquire how is it that there is now so widespread a discontent among the subject people, and why Government has got so much apprehensive of political disturbances in the country? This can be answered by saying that it is the Government actions themselves that are responsible for this state of things. The Indians had placed implicit reliance upon the flattering promises made in the Queen's Proclamation following the Mutiny of 1857, and invariably flattered themselves with the hope that they would, of course, be allowed a hand in the administration of their country, according to their merit, and thus be in a position to promote the well-being of their native land, but they were painfully undeceived, since after the inauguration of the Congress, when their leaders demanded the fulfilment of the promises held out and they came to understand that the Queen's Proclamation was only a moonshine. This, naturally, gave rise to discontent among the people and formed an incentive to agitation of a semi-violent character. Their agitation displeased the Government, inasmuch as Government wished that the Indians should have kept quiet and should not have sought to give vent to their aspirations, just as had been the case with them during the infancy of British rule in India. But the Indians now demand their privileges from Government, and the Government grudges to grant the same. Hence the misunderstanding between the rulers and the ruled which, to our great pain, has been increasing by degrees. Naturally, it is the duty of a ruler to regard his subjects as his children, but, contrary to this, the Secretary of State for India considers the constitutional agitators as his enemies, declaring that the Indians will on no account be gifted with self-government either now or at some time to come. It may be that during the time that Mr. Morley is Secretary of State the Indians may not get self-government, but there will, however, be a time when the Queen's Proclamation will have to be acted upon, and when the English will be disposed to introduce a representative form of government in India. We should not, however, lose heart and cease to do our duties, looking upon the present state of things. Rather, we should give our heart and soul in our endeavour to secure the privileges we are entitled to. Really, it is not proper to discontinue fostering the thoughts such as are honest and have no seditious bearing.

SANJIVANI,  
July 11th, 1907.

23. Referring to Sir Andrew Fraser's recent reference to sedition at Bankipur, the *Sanjivani* [Calcutta] of the 11th

Sedition and the present unrest.

July writes that there are some men to be found nowadays who are very eager to show their loyalty, and that their eagerness arises only from fear or the hope of winning favour. As the Bengalis have not attempted to take up arms to destroy the English *raj*, showing loyalty now is uncalled for and therefore ridiculous. Lord Curzon's Government has been responsible for some serious acts of wrong, which the Bengalis will never accept submissively. And they have taken a vow to undo these, a vow which never will be broken. There will be no cessation of agitation until these wrongs are undone. If Government does not like this it cannot be helped, but Government should understand that there is nothing of sedition in this.

HOWRAH HITAIISHI,  
July 13th, 1907.

24. Referring to the revelations in the depositions of witnesses in the numerous cases arising out of the disturbances in

Government and the disturbances in East Bengal.

East Bengal and to the judgments delivered by Judges and Magistrates in some of these cases, disproving, in the writer's opinion, any connexion between these disturbances and *swadeshi* and boycott agitations, the *Howrah Hitaishi* [Howrah] of the 13th July says:—

Though Sir Lancelot Hare has not publicly declared his partiality for Sir Bampfylde Fuller's "favourite wife," yet he has not in the least deviated from the path chalked out by his predecessor. It was he who persuaded Lord Minto that boycott and *swadeshi* was at the root of the disturbances in



Eastern Bengal. Lord Minto reported the same thing to Mr. Morley, and the latter not only made the most incriminating suggestions against the Hindus, but went so far as to call the educated community of India Englishmen's "enemies." We ask, will these great personages retract their objectionable remarks and unjust aspersions? Will they yet try to find out the real truth without being blinded by malice? Will they accept the findings of the Magistrates and Judges, and demand an explanation from Khwaja Salimulla, Nawab of Dacca, for the disturbances in Eastern Bengal? Will they punish the East Bengal officials for their wilful neglect in taking early steps to prevent the Muhammadan disturbances, which they knew must take place?

25. The *Basumati* [Calcutta] of the 13th July has an article under the heading "Englishmen be quiet," in which it gives a *résumé* of the incidents during the Sepoy

BASUMATI,  
July 13th, 1907.

The present situation.

Mutiny in 1857, and draws attention to the seriousness of the present situation. The writer goes on:—

During the dark days of the Sepoy Mutiny the Sikhs of the Punjab and the people of Bengal helped the English in saving their empire. Fifty years have since passed away and the English have forgotten it all. The English were at that time blinded by rage and mad for revenge. The Mutiny came to an end and India was pacified, but Englishmen were not to be pacified. Long afterwards they continued to indulge in satisfying their revengeful spirit. Cruelties and brutal oppressions by the English went on unchecked. The impartial pen of the English historian of the Sepoy War has recorded it in bloody characters. But the policy of Government was even then free from any admixture of anger and a desire for revenge. It was Lord Canning who managed to keep the spirit and reputation of British administration unsullied. The Queen's Proclamation inspired hope and confidence in the Indians. The next fifty years passed away in peace without giving rise to the slightest cause of anxiety and alarm. On the contrary, the British Empire in India was consolidated. But still the English cannot place their confidence in the Indians. They are again blinded by rage and mad with the desire for revenge. There is now no rebellion, no revolution; yet the English in India see spectres of rebellion all round and are eager, on the occasion of the fiftieth anniversary of the Sepoy Mutiny, for an exhibition of their "tiger" qualities. But the discontent in India is now taking a firm root in the country. The Indians are losing their confidence in the English character. The whole of India is agitated, restless, not knowing what to do. There is no necessity for denying the fact. The English are trying to put down this growing restlessness, but the ways in which they propose to do so are not wise. Their behaviour as well as their new policy of repression is increasing the popular discontent and restlessness which are permeating the innermost strata of society.

The English are perfect strangers to the inner nature of the Indians, nor are they acquainted with their wants and desires. It is through the educated community as well as the native press that the English can obtain information in these matters. But these channels they have entirely closed.

There is no moral tie between the Indians and the English. The English are restless from suspicion, mad with rage, and impatient at the apprehension of losing their empire. The Indians resent all these and are therefore growing discontented, restless and without confidence in British administration of justice. Things were different formerly. Such misunderstanding between the rulers and the ruled is quite a new thing in India, and it is a creation of the English.

Formerly, the Viceroy, the Lieutenant-Governor and other high-placed officials were intimate with the Indians. Vidyasagar, Prince Dwarkanath, Sisirkumar, Ramgopal, Maharaj Ramanath, Krishna Das and others were the trusted friends of these high officials. But circumstances are now altered. Now, those who are in touch with the people are not known to the officials. The English do not know the man who would tell the truth fearlessly. *Bhadrologs* do not now find entrance to the darbar of the English. Speaking of Bengal, we can say, those who find access to the darbar of the English are people who are not representatives of the people. Those honourable native gentlemen, whom the Viceroy and the Lieutenant-Governor take for the



leaders of Bengali society, have really no place in that society. People have no faith in them, and they are looked upon as informers of the English. Neither would the people tell them their mind, nor have they the courage to tell the officials the unpleasant truth for fear of offending them. Those who can offer advice which would please the officials are sure to find favour with them. But toadies can never be a real help to the administration of a country.

The Indian subject is an enigma to the English. They are therefore governing India in darkness. Serious collisions are taking place either without any cause or from a slight cause. Carried away by rage, the English are losing sight of the fact that individual likes and dislikes are fatal to a proper administration of justice.

It is against native newspapers that the greatest displeasure of Government is directed. Native newspapers, such as the *Jagaran* and the *Yagantar*, are being prosecuted for exciting race-hatred and for sedition. But Anglo-Indian newspapers guilty of the same offence have nothing to fear. It is they who are the chief enemies of the English and their empire. But Government takes no notice of their guilt. The people think that Government is thereby unduly favouring the Anglo-Indian newspapers. Led astray by anger, the English have allowed gross partiality to vitiate their administration of justice. For the sake of truth and from a sense of duty we must tell the English that they are forfeiting the respect of the Indians. The "Red Pamphlet" was not suppressed in time, and its wicked author was not severely punished. Such a curious incident was unthinkable in the British dominions even a few days ago.

It is the Bengalis who have incurred the direst displeasure of the Government. Mere infants as well as school-boys and college students are being horribly oppressed. Englishmen used to encourage native arts and industries some twenty-five or thirty years ago. But now they kick the brains out of the skulls of even boy-*swadeshists*. The Bengalis were once the friends of the English, but now they are an eyesore to them. The Bengalis have no standing place in Bihar, and attempts are being made to drive them out of Orissa. The Central Provinces, the North West Provinces and the Punjab are being made too hot for Bengalis. In East Bengal they are being tortured by the Musalmans, and in West Bengal they have become eye-sores to the English. The Mahrattas, the Panjabis and the Madrasis have also offended the English. So grave is the crisis that it is useless to offer any good advice at all.

But the greatest misfortune is the strange conversion of Mr. Morley. He who said that "Force was no remedy" is employing nothing but brute force to govern India. He has banished Lajpat Rai and Ajit without a trial. Mr. Stead says that, "A trial of the British Administration is urgently called for in India, which after telling us in Lord Minto's words that new and just aspirations are springing up amongst the people with which we cannot afford to dally, has now no other resource but to fall back upon the old familiar methods of despotism."

What can be the cause of the bitter feelings with which the Bengalis as well as the Panjabis are regarded by the English? They are trying to bring about a rebellion in India—such is the conclusion to which the fertile brain of the English has led them. Even admitting, for the sake of argument, that rebellious sentiments are prospering in the two provinces, can the present policy of the English be supported? Why should the Bengalis and the Panjabis, who saved the English during the Mutiny, harbour violent feelings against them to-day? Have the English ever cared to think over the question? They would not trouble themselves to find out the cause, but create new discontent by attempting to put down the existing discontent. By following a mistaken policy they are laying the axe at the root of the future hope of the Indians and making the work of administration extremely difficult. This can never be for the good of either the ruler or the ruled.

Let the English shun their ungenerous policy. Let them give up little-mindedness, suspicion, doubt and hatred of the conquered and follow the path of progress, what the twentieth century calls such. There is time yet, and the situation may yet be saved. If those who are the sole arbiters of the fate of thirty crores of people, should be misguided by petty considerations of sordid self, then we would not hesitate to declare that Western civilisation is meaningless and that the Westerners have totally failed in the task of the cultivation of humanity.



What Sir Charles Elliott has written in the *Empire Review* should not be lost sight of by the Government. Sir Charles warns the English as follows:—

"What I dread more than anything is the growing up of such a state of feeling as existed between the Austrians and the Italians in Lombardy and Venice. The Austrian Government (in its latter days) was just and benevolent and honestly desired to do its duty by the people, but every effort was paralysed by the general hatred and alienation of the population."

History may repeat itself. The English should beware. It is not too late yet. Repression is not a safe remedy. We are not going to beg for mercy from the rulers to save us from their wrath. The Indians are ready to sacrifice their lives in the fire of their anger, coolly chanting the sacred *mantra* *Bande Mataram*. But that prairie fire may disturb the peace of the world. We therefore say, Englishmen, be calm and quiet.

26. Under the marginally-noted heading the *Hitvarta* [Calcutta] of the 14th July writes as follows:—

What is the cause?

The fact that the English rulers of India are the same as they were thirty years back, or, in other words, the British Government is just the same that supplanted the rule of the Muhammadan Nababs in India, naturally drives one to the question, how is it that the English rulers and their Indian subjects are now so much estranged from each other? This is because the English now look down upon the Indians. The reason why they do so can be easily ascertained, if we discuss the question. The Indians who formerly submitted in silence to the high-handed dealings of their British rulers are now quite a different people. Western education has enabled them to understand full well their present condition. Now, they protest against oppression, and desire to develop their physical strength along with their intellect. They resent their being trodden under foot by the English, they want peace and comfort, they want justice and have no mind to show fight. No more do they like to lean upon others; rather they wish to stand on their own legs.

The English raise a hue and cry, seeing the Indians aiming at securing the very object with which they gave English education to them. Now, what has become of the past fair dealings of the English? How has the change come over them? They are absolutely averse to the Indians being invested with any power and want them to be as so many sycophants to themselves. Dealing high-handedly with the gentry, deporting the people without trial and depriving the Press of its liberty are the various aspects in which the atrocities of the British Government have been manifesting themselves, and it is during the State Secretaryship of Mr. Morley that the Indian people have had to be victims to such oppressions. Are these English the descendants of the same people that once emancipated the Africans from the abject condition of serfdom? The English are about to see their downfall, because they insist upon others being subject to them.

In fact, the rulers and the ruled will not break with each other, should the English sympathise with the Indians in their attempt of developing their powers. At all events, we should now be ready to face oppression. By how much we shall strive for self-improvement, even by so much will the English be oppressive in their dealing with us, but we should be resolved not to swerve an inch from the path leading to our progress, even when we may be bleeding and our garments be saturated with blood, as a consequence. India is, as it were, enveloped in the clouds and there are thunder and lightning in it, but the bright sunshine will, eventually, glorify the land and the Indians will then come to understand how they have been rewarded for their constancy and for boldly standing the appalling thunder and the dreadful lightning.

27. The *Daily Hitavadi* [Calcutta] of the 12th July says that while

The Risley educational circular.

Government, as well as the authorities of colleges, pretend to be anxious for the welfare of the students and are taking measures to prevent them from joining political agitation, there is nobody to take notice of those who are obliged to go without any education at all, or of those who, though educated, cannot find any means of earning their livelihood. People can judge from this attitude of theirs what value to attach to their benevolent intentions. The authorities of the Calicutta Raj College of Barhampur in Madras have recently prohibited

HITVARTA,  
July 14th, 1907.

DAILY HITAVADI,  
July 12th, 1907.



the crying of *Bande Mataram* within the precincts of the College, and the Principal has issued a circular asking the students not to join any political agitation. Some one should suggest to the Hon'ble Sir Herbert Risley, the writer ironically says, that a kind of "loyalty buns" should be prepared and given away to the students, thereby effectually stamping out political agitation, or the temptation for these buns would be simply irresistible.

RATNAKAR,  
July 13th, 1907.

28. The *Ratnakar* [Asansol] of the 13th July cordially endorses a suggestion which it hears has been made by the District Judge of Birbhum to incorporate certain villages from the Bankura and Burdwan districts into the Birbhum district. It is pointed out that there are many villages in these two districts which are nearer to Suri than to Burdwan or Bankura town (as the case may be).

The paper also suggests the transfer of certain villages from the Jamtara subdivision, which, in its opinion, is now too large, to the Asansol subdivision, which are nearer to Asansol town than to Jamtara town.

BEHAR BANDHU,  
July 13th, 1907.

29. Referring to Mr. Morley's reply to a question of Sir Henry Cotton's regarding the speeches of Lala Lajpat Rai alleged to be seditious, the *Behar Bandhu* [Bankipur] of the 13th July says that so long as the wrongful acts alleged to have been committed by Lala Lajpat Rai are not proved before a judicial court, no one would believe in the offences of which only vague hints are being given.

YUGANTAR,  
July 15th, 1907.

30. That great hypocrite, John Morley, writes the *Yugantar* [Calcutta] of the 15th July, says that peace has been restored in the Punjab by Lajpat Rai's deportation. We now see that there has become a complete dearth of far-sighted politicians in high-handed England, else why should the authorities try to defend their unjust and oppressive conduct by calling seditious this attempt on the part of India to gain independence? But remember, Englishmen, that the injustice and oppression you have committed on that popular patriot Lajpat Rai have left such marks on the heart of every Indian as will not be wiped off by your sweet words. In time you will know the consequences of your action.

HITVARTA,  
July 14th, 1907.

31. Now that the Government Resolution against the Press has been enforced in Bombay, it will be very difficult, says the marginally-noted journal, for the newspaper Editors to elude the charge of sedition.

DAILY HITAVADI,  
July 14th 1907.

32. Referring to the prohibition of the holding of the Faridpur Conference, the *Daily Hitavadi* [Calcutta] of the 14th July says that public criticism of the acts of officials is necessary for good government, and that the Sepoy Mutiny was made possible by its absence. The authorities are now most ill-advisedly trying to gag the public. But it will simply shake their confidence in the Government and make them discontented.

### III.—LEGISLATION.

HOWRAH HITAIISHI,  
July 13th, 1907.

33. It is well, writes the *Howrah Hitaiishi* [Howrah] of the 13th July, that the authorities have turned their attention to clearing the vicinity of educational institutions, boarding-houses, places of residence of respectable people, messes and places of public worship in Calcutta, of brothels and disorderly houses. But it must be seen that the amendments that have been proposed for this purpose in the Calcutta and the Calcutta Suburban Police Acts, do not give the police power to stop the practising of innocent music in respectable localities. We cannot, therefore, support the proposal that the decision of the Commissioner of Police in this matter should be final. One of our contemporaries says that if prostitutes are prohibited from remaining standing in public streets, Calcutta will be freed from a great evil. But will not any such rule make it really unsafe for low-class women and even respectable women to stir out of their houses? In fact, even in their present forms the proposed amendments will, when passed into law, often lead to oppression of respectable and innocent men and women by the police and to the abolition of many



an association for the singing of national or religious songs. Besides this, a great encouragement will be given to the corruption of the police. One of the amendments proposes the forbidding of the carrying of any offensive weapon by persons forming any procession. This is directed against the present practice of many young men of carrying *lathis* while moving about the city in procession. We do not think that the amendment is intended to wound the feelings of the class of Musalmans who have processions of men armed with *lathis* on the occasion of the *Muharram* festival.

34. Referring to the Civil Procedure (Amendment) Bill, the *Bangavasi* [Calcutta] of the 13th July says that the more the powers of the High Court over its subordinate Civil Courts will be enlarged, the greater will be their efficiency. But the status of complete independence possessed by the High Court and the large powers which it already exercises over the lower courts have long caused the jealousy of the executive authorities, and attempts have more than once been made to hamper and curb them. Unfortunately, the Government monopolises the power of legislation, and, with the help of this power, it has made strenuous efforts to make the number of civil appeals to the High Court as small as possible. A civil appeal to the High Court must pass through another appellate Court, namely, the Court of the District Judge or of the Subordinate Judge, and both at the District Court and the High Court the appellant must pay the same amount of court-fee as he paid at the Court of the first instance. A civil appeal to the High Court is thus made extremely costly, and consequently, placed beyond the means of ordinary litigants. The control of the High Court over the lower courts is thus practically reduced. This is the indirect effect of the Court Fees Act, although the ostensible object of that Act is to increase the revenue derivable from Civil Courts. Again, there are civil suits in which the lower courts have summary jurisdiction. And the general tendency of these courts in dealing with such suits appears to be not so much to dispense justice as to clear their files. Unhampered by any control of the High Court, they consider themselves lords of the situation and dispose of these suits in any way they please.

As regards criminal cases in which the executive stands as prosecutor and on the result of which the peace of the country, for which it is directly responsible, depends, it has been ordained that the Court Fees Act will not apply to them, so that a murder case, carried through all the appellate courts, is much less expensive than a civil suit over a few rupees. In making this observation it is not intended that the cost of criminal cases should be increased, but that the Court Fees Act should be so amended as to reduce the cost of civil appeals.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

35. The *Bankura Darpan* [Bankura] of the 8th July says that high prices are prevailing in the Bankura district, and that poor labourers will have actually to starve after the present paddy transplanting season is over. The attention of the District Magistrate is drawn to the matter.

36. The *Howrah Hitaishi* [Howrah] of the 13th July writes that serious famine conditions have manifested themselves in Gar Bhabanipar in the thana of Amta in the Howrah district. At the bazar here, which serves many of the neighbouring villages, rice sells at 5 or 6 or 7 seers per rupee. The villagers do not get two meals a day, and the prices of other edibles also, such as fish, are ruling very high.

#### VI.—MISCELLANEOUS.

37. The *Navasakti* [Calcutta] of the 3rd July (received on the 13th idem) has a communicated article of which the following is a translation:—

Sedition is nowadays in the air. Even the sight of infants leads the authorities to suppose that they must surely be seditionists when they can say *Bande Mataram*. The advent of the English into India has

BANGAVASI,  
July 13th, 1907.

BANKURA DARPAN,  
July 8th, 1907.

HOWRAH  
HITAISHI.  
July 13th, 1907.

NAVASAKTI,  
July 3rd, 1907.



made sedition so cheap and so easy that there is no act to which the name of sedition may not apply. The English people are sore afraid that if the Indian even opens his mouth wide, a monster figure of sedition will come out of it and exterminate them from the earth. But for ourselves we can only laugh at all this. If what is meant by sedition did really germinate in this country, then probably by this time the very existence of the English people would have ceased. The people of India, without weapons and conquered by the brute force of the English as they are, are living as it were, in an immense cremation-ground in company with *bhuts* and *pretis* (evil spirits) and with *danabs* and *dai'yas* (demons). Truth to tell, considering how the English people are introducing barbarous methods of government and are making a current of inhuman oppression flow in the land, seeking thereby to keep India for ever stretched at their feet, we can take it all even as enmity to mankind. Who else but the English people find so much pleasure in destroying the peace and happiness of the world? That the people of India generally nowadays agitate so much over their ill-behaviour indicates nothing more than enmity to the English. The people of India are never willing to admit that it is the entire English nation they have for their *raja*. But if the men and women of England with absolute shamelessness say "We, every one of the inhabitants of England, are *raja* over you," can it be doubted that the people of India will become enemies of the English? It is a fact that nowadays all Indians hate the English race, and it is the English themselves who have been carefully trying to gain this hatred and have at last succeeded in gaining it. There is nobody in India, whatever his or her sex or rank or religion may be, who will deny this. There is no justice in the courts, no governance by the governors, no respect for the law, no honour for the educated, no sympathy with the people's griefs, no end to the oppressions of the merchant—such is the country; and hatred towards the oppressive race will come naturally here. Will the English ever succeed in dispelling the hatred towards themselves in this country with Martini Henris and with laws which remain a dead letter? Never. All India has become inimical towards the English. There is no sedition (enmity towards the *raja*) in this country. There has not been any yet, nor will be, for the country has no *raja* whose claim to be called *raja* (meaning one who pleases his subjects) arises from the way he pleases his subjects. Enmity to the English will remain always. For it is the English themselves who are compelling the Indians to take up an attitude of enmity towards them.

YUGANTAR,  
July 8th, 1907.

38. The *Yugantar* [Calcutta] of the 8th July (received on the 13th idem) writes as follows under the heading "What is sedition?"

The Irish patriot, that heroic man, O'Leary, said when arrested for sedition—"England is not my native country. It cannot therefore be seditious on my part to go against British rule in Ireland. How can he be guilty of sedition who has no king?"

The condition of our country is the same as that of Ireland. True loyalty is a part and parcel of the idea of society; it springs from the body of the society and is subject to the control of society. The subjects and the sovereign are only different parts of the same huge system of society. The one cannot exist without the other. Where the sovereign and the subjects are not so related, society there is unnatural and fragile. If one nation exercises mastery over another nation for ever, then, if the two nations be somewhat similar in their nature, they are blended together into one nation. But if one of them be inferior to the other in strength and in every other respect, then the weaker nation disappears from the world. When England was conquered by the Normans, the Saxons and the Normans blended together into a single people, and there sprang up the modern English nation. On the other hand, the Maoris of New Zealand have been disappearing from the world since the occupation of that country by the English.

But our relation with the English cannot be compared to either of these two relationships. The English and we have neither the same religion nor the same temperament. Neither have the English come to this country to stay for good. There is therefore not the least chance of the English and the Indians blending together into one people. On the other hand, India



is not a sparsely populated country like New Zealand. The civilisation of India, too, is in no way inferior to the civilisation of the English. It is therefore not very easy for the English to exterminate the Indians. But the inevitable result of foreign subjection has begun to be produced, and India's population has diminished, and the national vitality being unable to protect the nation, pestilence, etc., have been breaking out with increased virulence.

But, still, England has not the power to completely exterminate us. The Government which has been established in our country in consequence of the coming together of two such different nations cannot but be a short-lived one. When this short-lived Government comes to an end, the sovereignty that will issue forth from the social body of the nation will stand the chance of being lasting. If any one endeavours to destroy that natural sovereignty, based as it will be upon the will of the people, it will be possible to charge that man with the offence of sedition. At present the word "sedition" is a meaningless falsehood, coined by the foreign ruling class in order to frighten the masses by the application of brute force.

There is another point. It may be possible for an individual to commit sedition, but it is not possible for a whole nation to commit the offence. When the whole subject people of a country begin to wish ill to the sovereign power, it must be understood that there is no need for that sovereign power, that its function has ceased and that, by going against the power of the subject people, it is only awaiting its own doom. That sovereign power which the subject people do not recognise as such has no right to make itself known to the world as a sovereign. It is quite close to a collision with its subjects and to destruction.

39. The same paper writes as follows:—

The awaking of India.

God hitherto kept India, which was like a dead body, enshrouded in the dark cloth of ignorance.

But the dead body has awaked to-day. That dark shroud of ignorance, slowly making the high British glory dim, is descending on its head.

We were beggars for a pice or two and are now going to be the possessors of boundless wealth.

Now everything is going the wrong way in the world. In this country of the wrong king, those who are puffed up with wealth, pride, power of fighting and unrighteousness will surely die—will become a horrible and stinking corpse. But even the phthisical patient, though he sees death waiting at his head, does not believe in his future destiny. "Sovereigns die and sovereignties: how *all* dies, and is for a time *only*; as a time-phantasm, yet reckons itself real!"

YUGANTAR.  
July 8th, 1907.

The *swadeshi* and boycott.

40. The same paper says:—

It is because the Almighty will not let us forget that *swadeshi* and boycott are not India's ultimate aim that the demon is standing guard, rifle and sword in hand, at the door of Barisal, that the woodman's axe has been laid at the root of our vanity of speech, which we prize so much, and of our boy-volunteer movement, that the hot tears of insulted and violated chastity mixing with the boys' arterial blood are cursing your comfortable shopkeeper's *swadeshi*. If awakened by the cry of *Bande Mataram* and having sacrificed all worldly interests, Bengal to-day gets frightened at *Kalika's* image of death and her warlike appearance, then let our carefully constructed National Chamber of Commerce and Banga Lakshmi Mills be reduced to ashes.

YUGANTAR.)

41. The same paper contains the following under the heading "Letter of Mad Yoga":—

A madman's letter.

As soon as I heard the news that the *Yugantar* office had been searched by the police, I became sure that the time had at last come when the *Yugantar* would be dragged into court. I had been long thinking of writing my last letter, and suddenly remembered to-day that here was a grand opportunity.

This is an opportunity, because the *Yugantar*, though caught by the police, will surely render an account of itself. It will surely show that here ends only a single act of a long drama; it will surely show that it has

YUGANTAR.



retained, and will retain, all it had. It is not a paper belonging only to the Champatolla, 1st Lane, in Calcutta, but it belongs to all Bengal. And this is merely the first act of the imprisonment drama.

This is only the beginning of *Yugantar* (now era). It begins with imprisonment, in its middle there is *Lanka Kanda* (a conflagration), and it ends with the beating of trumpet, that is to say, proclamation throughout the country of *swaraj*. Where shall *Yugantar* go? Once the seed of *Yugantar* is sown, is it ever destroyed? Even if it disappears from view to-day, it will flow secretly under the Bengal society like a river in a sandy soil. Is not this true? Whenever the need will arise, the same paper, the same writings, the same advice will again come forth. Everything will again be the same. That is why I say, who can kill the *Yugantar*?

In this my last letter, I have to say some last words, which I will tell the readers of the *Yugantar* in a very few words. After I have done I shall take leave. We shall meet again, but in a different manner:—

- (1) Considering the critical stage at which our efforts have arrived, we shall have no chance of success unless we fully resort to a crooked policy. The first thing we require is this crooked policy. If you want to go towards the east, your preparations must show as if you wanted to go towards the west. So long we used to say that to spread patriotism, we must fearlessly and frankly express our opinions before the public, and to bring on a stream of oppression in the country we must in all our words and actions clearly admit the existence of antipathy to the English. With a certain object in view and under a certain belief we kept all our efforts directed outwards. By following that method we gained all the success that is possible under our present condition of slavery. Those to whom it is still possible to follow a new course must adopt it. The preparations for the Mother's worship must henceforward be made silently and in secret, and our acts must be covered by such conduct that our left hands shall know only the opposite of what our right hands do. Those who are energetic have no danger to apprehend from such a course. But he who is idle will be considerably endangered, because a course like the above will encourage his idleness. But he who after putting his hand to the Mother's work will even now remain idle must be given up as hopeless.
- (2) The devotee's principal work now is collection. From material things like men down to immaterial things like physical strength and power he has to collect many things, and that will require great labour. But if the work of collection is further delayed, the effect produced by speeches and writings extending over such a length of time will gradually wear off.
- (3) The third thing needed is strength of mind. The ranks of our devotees being mainly recruited from youthful men, we are constantly faced by the danger of fickleness. If we get the services of strong-minded young men to collect strength and form combinations, then by the natural law of gravity our work will proceed apace. It is strong-minded devotees who can form combinations, and such combinations can never be broken.

SANJIVANI,  
July 11th, 1907.

Suggested combinations amongst  
native capitalists working coal  
mines.

42. A correspondent writes to the *Sanjivani* [Calcutta] of the 11th July to suggest the urgent necessity of native capitalists working coal mines forming combinations amongst themselves, first, to prevent foreign capitalists from gradually taking lease of all available coal land from native zemindars, and, secondly, to ward off the ruin with which the smaller amongst them will inevitably be faced as soon as the new Mining Rules begin to be strictly enforced.

SANJIVANI,

The Nawab Salimulla's mani-  
festo.

43. The *Sanjivani* [Calcutta] of the 11th July writes that, now that riot and disorder in Eastern Bengal have ceased, and Musalman witnesses have borne evidence publicly in the courts that Maulvis have in the name of



the Nawab Salimulla incited to the *looting* of Hindu houses and the forcible marrying of Hindu widows, the Nawab has issued an explanation. He says that he did not appoint any Maulvis to *loot* Hindu houses. The fact that Musalman *gundas* in Eastern Bengal have committed various unlawful acts in his name, makes the Nawab lose himself in joy and declare that Musalmans honour him as their leader.

44. Referring to the explanation which has been published by Nawab Salimulla in connexion with the disturbances in East Bengal, the *Hitavadi* [Calcutta] of the 12th

HITAVADI,  
July 12th, 1907.

Nawab Salimulla's explanation. July has the following:—

People had heard of the secret agents of Nawab Salimulla before the disturbances in East Bengal commenced. When the riots broke out, the Muhammadan *gundas* publicly declared that the Nawab had told them that they would not be punished if they persecuted the Hindus. Why did the Nawab remain silent so long, although he knew that such reports were being circulated? Ought not the contradiction, which he has now published, to have been issued long ago? Will not his conduct in so doing excite suspicion in the public mind?

It may be true that the Nawab did not incite anybody to take part in riots. But can he deny that he did everything in his power to fill the minds of the Muhammadans with hatred against the Hindus? Did not the proclamation which he issued at Dacca after his return from Comilla contain the following:— "Violent oppression by the Hindus on Musalmans at Comilla. One man has died a martyr and many have been wounded"? The proclamation was no doubt issued over the signature of one of the relatives of the Nawab. But it cannot for that reason be said that the Nawab had no connexion with it.

Again, was not the speech which he delivered at a Muhammadan meeting convened by him at Dacca, calculated to excite ill-feelings between Hindu and Muhammadan? Were not violent anti-Hindu feelings given vent to in newspapers which are either patronised or subsidised by him? Did not the Nawab himself utter words which conveyed the idea that the Hindus were the worst enemies of the Musalmans before thousands of his illiterate co-religionists?

Whenever the Nawab delivered speeches he gave expression to anti-Hindu feelings, although he now affects to be perfectly innocent. In his explanation he asks people to demand from the Mullas, who are disseminating anti-Hindu feelings in his name, his letter of authority bearing his signature. This, indeed, is ridiculously funny. Is it impossible for a man to send agents to do disreputable acts without giving them letters of authority duly sealed and signed? For such a man to assume an attitude of injured innocence and lay all blame on Hindus is indeed the height of impudence.

Apologists of Nawab Salimulla may urge that though he has supported the partition and objected to the *swadeshi* agitation, still to charge him with asking the Muhammadans to assault the Hindus would be to overstep the bounds of truth. It is possible that the Nawab did not, in so many words, call upon his co-religionists to commit all sorts of outrages upon the Hindus; but who can gainsay the fact that his speeches, his attitude and his actions filled the minds of illiterate Muhammadans with hatred towards the Hindus and ultimately led to riots and outrages? It may be that the Nawab is not responsible for everything that has happened; but he must be held partially responsible for the acts of his friends, relations or dependants, who have fanned the flame of ill-feeling; for, without his encouragement these non-entities would not dare to disseminate anti-Hindu feelings as they did.

We say, Government must also be held partially responsible for these disturbances. Government's indulgences towards Musalmans induced the ignorant to fancy that they would not be punished if they persecuted the Hindus. Add to this the encouragement of the Nawab, and the subsequent troubles are accounted for. The ruling Amir of Cabul, who came to India for a few days' stay, repeatedly inculcated the importance of unity among Hindus and Muhammadans. But the titular Nawab of Dacca gave out that the Hindus were ever the enemies of the Muhammadans, that there could be no agreement between them. The man who has all along expressed such opinions as these, now poses as the mediator between the two communities! This is very much like a ghost uttering the holy name of Ram.



The truth seems to be that the Nawab has published this explanation at the suggestion of the officials. He was so long under the impression that no explanation was necessary. But finding that his name was being mentioned all round in connexion with the disturbances, even the witnesses in the riot cases citing his name as an instigator, he could not remain silent. But his explanation is too late now and is totally worthless.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
July 11th, 1907.

45. The *Sri ri Vishnu-Priya-o-Ananda Bazar Patrika* [Calcutta] of the 11th July, in answering the question "Who are the real leaders in this country?" points out that principally there are three classes of leaders here—

(1) public speakers, (2) editors of newspapers and (3) zamindars. Of these, the public speakers are a worthless lot, in whose language a good deal of restraint is already manifest as the result of a slight stiffening of attitude on the part of Government, and who may be expected to retire gradually into obscurity as soon as the public applause which now greets their oratorical efforts subsides a little. These heroes of speech see every day that by their acts and tendencies they have made themselves objects of contempt to the public, who are not guided by their advice.

Passing then to editors of newspapers, newspapers cannot influence public opinion to any large extent, unless education is widely diffused, which is by no means the case in this country.

Speakers and newspaper-writers therefore appeal only to a very limited fraction of the population. It is the zamindars then who are the real, if silent, leaders of the country. Thousands upon thousands move to the pointing of a finger of these zamindars.

The recent speech of the Maharaja Bahadur of Darbhanga as President of the Behar Landholders' Association suggests a fear that that nobleman only foreshadows a scheme which Government has probably devised to attract zamindars to itself, as to a centre, by some irresistible attraction. The Maharaja observes that the assistance of officials is to be available in connexion with the Zamindars' Association which he is labouring to usher into existence. But what means is the Maharaja able to adopt to attract the sympathy of the officials? The popular impression is that the principal means by which the sympathy of the rulers may be secured is by not objecting to anything they might do for their own convenience or for the convenience of their own countrymen, and to any wrong they might commit on the people of this country. Can the Maharaja do anything else than this?

MIHIR-O-SUDHAKAR,  
July 12th, 1907.

46. The *Mihir o-Sudhakar* [Calcutta] of the 12th July writes as follows:—

The cause of unrest.

In Eastern Bengal a great fire has been kindled which is working the ruin of Musalmans. And the Hindu section of the press lays the whole blame of the situation on Nawab Salimulla of Dacca. But do not our Hindu contemporaries know that the present disturbed state of things in the country has been created by Hindu political agitators with the object of having the partition of Bengal annulled by proving the existence of discontent in Bengal to people in England? Do they not know that some Hindu extremists have brought about this disturbance for turning the Bengalis into a martial race? In every village Hindus are being advised to practise the *lathi* in order to make their arms strong and capable of wielding weapons. And is it not for avoiding detection in this that tactful Hindu leaders have caused the present disturbance with the object of creating a panic of Musalman oppression? And is it proper on the part of our Hindu contemporaries to lay the whole blame of the situation on the Nawab of Dacca?

If the generous Government appoints a Commission composed of good and able men to enquire into the disturbances, the Nawab Saheb's reputation can be retrieved and the ignorant Musalman community saved from punishment. Will not the merciful Government do justice to the poor Musalmans? We have resigned ourselves to the mercy of the Almighty. It is hoped that Government will hear our prayer, though made with a faint voice. It is hoped also that the Hindu community, which is trying so hard to teach the Musalmans an idea of equality, will realise its mistake and henceforth cease to bring false accusations against the Nawab Bahadur in an ungentlemanly way.



The disturbances and their remedies.

47. The *Mihir-o-Sudhakar* [Calcutta] of the 12th July has the following in English:—

*MINIR-O-SUDHAKAR.*  
July 12th, 1907.

In my previous article on the subject [writes "Haque Dost"] I mentioned some remedies generally, as the disturbances are no longer confined to the Province of Eastern Bengal and Assam, but they have also spread to other Provinces, viz., the Panjab and Madras. Had the Musalmans been the mischief-makers they would have some hand in the disturbances which have been created in the two latter Provinces; but there the Hindus alone have defied all law and power. Before I come to treat my present subject, I would like to relate a conversation which I had during the course of my interview with a European official, about a year ago. In the course of the conversation, we turned upon the present unrest in the country. The European official expressed his surprise at the attitude of the Hindus which is hostile to the British Government. He called it an irony of fate that the Hindus who had been most benefited among the several communities, living in India, should turn so hostile to their benefactors—the British Government. Indeed this phenomenon is paradoxical. But if we reflect the matter over a little deeply, we shall find the reasons out. We have seen from history that when nations, who have become very powerful and wealthy, progress unchecked, without coming in conflict with equally or more powerful and wealthy nations, they become so intoxicated with their power and wealth that they become conceited and vain, and create all sorts of mischief to the detriment and prejudice of humanity at large. The history of Russia of the past half a century would bear out my assertion and would prove as an object-lesson to the world at large. Under the British Government the Hindus so long had a monopoly of almost all the appointments which have been thrown open to the Indians. So much has been their influence in the offices under the British Government that they find themselves the masters of the situation, and the European superior officers very often play as so many puppets at the hands of these wily Babus. Besides this, under the aegis of the British rule, the Hindus have thriven considerably and amassed a vast wealth by their zamindari, money-lending business and inland trade. Added to this they have taken largely to English education, and the Indian press and the Indian literature are in their hands. The Indian bar, which is a creation of the British Government, is completely manned by them. All these have contributed to their wealth and power, and necessarily they have become conceited and vain. This mental attitude has led them to defy the very power that has raised them up. I have simply stated the facts and I think I need scarcely indicate the remedy of this evil. In my previous articles I showed that the causes of these disturbances were more deeply seated than what appeared on the surface. The disturbances in Eastern Bengal, I had indicated, were primarily due to the oppressions of the Hindu zamindars, the Hindu money-lenders and the Hindu police.

As regards the remedies of the first cause of the disturbances, viz., oppression of the Hindu zamindars over their Muhammadan tenants, I must say the remedy lies to a great extent upon the spread of education and enlightenment among the cultivating classes. I think Lord Minto's scheme of free primary education, if carried into effect, would produce the desired effect. Though the imposition of *abwabs* and *mathuts* has been made illegal by Government by Regulation VIII of 1793 and Act VIII of 1885, these illegal realizations are being carried on by the zamindars unchecked. Why?—because the raiyats are poor and ignorant and the zamindars are wealthy and intelligent. If the Government were to prepare statistics, it will find, I fear, that no case has been instituted by a single raiyat, since these laws have been passed, against a zamindar, for levying these illegal cesses. The Government must not conclude from this that there are no cases of these kinds of oppression. The oppression continues, as violently as ever, but still there are no cases, because the law is impotent and the oppressed are poor. My suggestion is that these offences should be included in the Penal Code, and they should be made cognizable offences. If the Government is unwilling to make these offences cognizable, I think they should at least find place in a chapter of the Penal Code. And the Government should widely notify these laws by making mention of them in the text-books prepared for the primary and the middle schools for the agricultural class. As regards



the fixity of the status of the raiyats, I think the Government should make cadastral survey of every district in Bengal and should prepare records of right of every tenant under each zamindar.

Coming to the second point viz., the oppression of the money-lenders, I think this may be greatly lessened by the establishment of agricultural banks and the starting of the co-operative credit societies. The Government should also frame a law by which the creditors should not be allowed to get interest over a certain fixed rate and beyond a certain amount over the principal.

Turning to the third point, viz., the oppression of the police, I think this might be obviated by the strict supervision of the District Superintendent of Police and the gradual education of the masses. I have said in my previous articles that the root-cause of these disturbances is the implacable hatred which the Hindu bears towards the Muhammadans. If the Hindus are really mindful of the union of the Indian peoples as they often assert they do, it is for them to remove this fundamental cause of these disturbances. For material gain the Hindu made agitation over the sea-voyage movement, and guided by the same motive, the Hindu found necessity for the remarriage of their widows. Texts were quoted from the Hindu *Shastras* proving the sanction of the sea-voyage and the remarriage of the widows. I say if the Hindus were at all anxious for the union between themselves and the Musalmans, they would have made similar agitations which they made regarding the sea-voyage movement and the remarriage of their widows. Texts from Hindu scriptures would also have been quoted by ingenious Pandits to show that there is no harm in social intercourse between the Hindus and the Musalmans. Have the Hindus ever done this? Have they ever seriously considered the question of the Hindu-Musalman union? For the exigency of time and to serve their political purposes the Hindus might mix socially with the Musalmans and they might secretly eat with the latter; but none the less the feeling of antipathy and hatred will be there. This temporary politico-social intercourse is like a thin gold coating over a base metal which will be exposed on the merest touch with a hard substance.

In conclusion, I appeal to my Hindu readers to carefully consider this matter, and if they are really willing to live on friendly terms with the Musalmans, they should remove the great barrier which stands in the way of the Hindu-Musalman union.

The antic frolics of the *Bande Mataram* volunteers have created a good deal of mischief in the two Bengals. The Government should repress their mischievous pranks with iron hand. The disaffiliation of the schools and the stopping of the grants-in-aid might produce the desired result if acted with vigour and energy. In short I may say, the Risley Circulars which have been issued of late might do a great deal in striking at the root of the evil, if the Government would work with vigour and energy.

MINIRO-SUDHAKAR,  
July 18th, 1907.

48. The same paper says that the present ill-feeling between Hindus and Musalmans is the effect of the activity of the *Gorakshini Sabha* (Cow Preservation Society), of the writings of the Hindu literary men containing unfavourable sketches of Musalman character and of the ill-fated *swadeshi* movement. All this has biassed the minds of many Hindus against the Musalmans, so that the latter are looked upon as opponents of all efforts to preserve the bovine species, the cause of India's miseries and enemies of *swaraj*. The old good feeling between the Hindus and Musalmans will not return so long as the minds of the former will not be disabused of these false notions.

DARUL SALTANAT,  
July 12th, 1907.

49. The *Darul Saltanat* [Calcutta] of the 12th July notes as follows:—  
We now see the trouble of Bengal making its way into Bihar, by degrees. As in order to disseminate a particular opinion it is required to secure a sufficient number of sympathisers, the national volunteers have now taken to visiting Bihar. Having regard to the fact that the discord-loving people have already been enlisting the sympathy of the Biharies, to a certain extent, the arrival of these national volunteers in the province will not go without producing a dreadful result. The grounds for wrestling tournaments, we hear, are being fixed upon, and the people are being induced to exercise at wielding the sword. We hope the



local authority will nip the evil in the bud, or else they will have to encounter difficulties in uprooting it hereafter, and will have recourse to repressive measures, should the thing be allowed to go unchecked in its present growth; and this will, of course, give an opportunity to the seditious to remark that not only in East Bengal but also in Bihar atrocities are being committed by Government in dealing with the subject people.

50. The same paper contains a brief summary in Hindi of the Maharaja of Darbhanga's speech delivered on Sunday last at the anniversary of the above-mentioned Association.

The Maharaja of Darbhanga and the Bihar Landholders' Association.

SANJIVANI,  
July 11th, 1907.

51. The *Behar Bandhu* [Bankipur] of the 13th July contains a summary in vernacular of Sir Andrew Fraser's speech in reply to the recent address of the Bihar Landholder's Association at Bankipur.

Sir Andrew Fraser in Bihar.

BEHAR BANDHU,  
July 13th, 1907.

52. Referring to the incident noted in the margin, the *Bharat Mitra* [Calcutta] of the 13th July remarks as follows:—

BHARAT MITRA,  
July 13th, 1907.

Why not shoot Lajpat Rai? Really the possession of authority to rule over others inclines even a saint to exercise tyranny. Mr. Morley has had experience of this. Mr. Vincent is a narrow-minded man. If he had been a liberal-minded man he would not have screened his face, but have told Mr. Morley that it was to save him from an awkward position that he had made the suggestion to shoot Lajpat Rai, as he could not give any satisfactory replies to the questions with which he was pestered regarding the banishment of the Lala, and that he might himself look to the change that had come over himself by his appointment to the Secretaryship.

53. The *Bangavasi* [Calcutta] of the 13th July publishes a portrait of Nawab Suja-ud-Daula, and says that the sin he had committed by his treachery and infidelity towards Nawab Mir Kasim was visited on his Begums after his death, who suffered horrible and shameful persecution at the hands of Warren Hastings. His descendant Wajid Ali Shah, the last Nawab of Lucknow, was kept as a state prisoner in Calcutta. Wajid Ali Shah's descendants now live in Calcutta on small pensions given by the English. A severe expiation for a sin!

BANGAVASI,  
July 13th, 1907.

54. The *Bangavasi* [Calcutta] of the 13th July writes as follows:—  
Englishmen, you must know some charm. Again and again have you deceived us, and still we allow ourselves to be deceived by you.

BANGAVASI,  
July 13th, 1907.

Remember that day on which the Queen's Proclamation raised a tremendous wave of joy and satisfaction which swept over the vast territory lying between the Himalayas and Cape Comorin. Did not people then believe that the great sin which hard-hearted Englishmen had committed by indiscriminate slaughter of men in avenging the Sepoy Mutiny would be expiated by this proclamation? But have the high expectations, which the reassuring words of Her late Majesty raised in the minds of the Indians, been realised? No, they have been shattered by the interpretation which Lord Curzon has given to those words.

When Lord Curzon first landed at Bombay, he said, "Justice and magnanimity, sympathy and prudence shall be the keynotes of my administration;" and he spoke of holding "the scales even." People were simply delighted with their new Viceroy and thought their wishes in a manner fulfilled. But like the wily siren, His Lordship proved deceptive in the end and was disposed more to wound than to heal.

Lord Curzon's deceiving, however, failed to open our eyes. And we danced in joy when, after landing at Bombay, Lord Minto said, "The country requires peace and security to progress and prosper." We thought that when His Excellency was not a man of many words like his predecessor, his energies would be employed in giving peace and prosperity to the country. But has this really happened? When at the beginning of his Viceroyalty a violent fire of unrest blazed out at Barisal, people expected much from him. But the man of few words remained dumb, and despair took the place of hope unrealised. Again, when Sir B. Fuller resigned, our hearts were filled with joy and gratitude to His Excellency. But when, after that, ruffians broke the image of our Mother in Eastern Bengal, destroyed the properties of rich and



respectable men and violated the modesty of women, and Lord Minto remained silent and set himself to make arrangements for the punishment of students and teachers and the prohibition of public meetings, did we not then really feel that His Excellency was not what he seemed to be? Still we allowed ourselves to be deceived again when Mr. Morley became our Secretary of State and our hearts leapt with joy. But even Mr. Morley has been found out at last. The glare of office has revealed his true self. Is he who has given his sanction and full support to the deportation of Lajpat Rai without framing any charge against him, the same man who only a few years ago, in 1902, characterised "the compulsory detention of Mr. Cartwright in Cape Town without charge brought and for an indefinite length of time" on the ground that "if permitted to return to England he might disseminate anti-British feelings in Great Britain," as not only "illegal, unconstitutional and arbitrary, but on the face of it impudently absurd and preposterous"? Is he, who now grows indignant at the demand of reasons for Lajpat Rai's deportation, the same man who invited Mr. Brodrick to inform the House "frankly and fully why it is they are pursuing this extraordinary course" in Mr. Cartwright's case?

We are now growing doubtful about the honesty of even such men as Sir Henry Cotton, Mr. O'Grady, and others, who are tormenting Mr. Morley with questions on our behalf. We have begun to doubt whether they will remain true to themselves if appointed to high office.

We have been deceived enough and we shall not allow ourselves to be deceived any more. It seems that Curzon, Minto, Ibbetson and Morley have really opened our eyes and cleared our minds of misconceptions. We have learnt to take the words of Englishmen in a sense opposed to what they bear.

NAVASAKTI,  
July 14th, 1907.

55. The *Navasakti* [Calcutta] of the 14th July writes as follows:—

The relation between the English and the Indians. There is a class of Indians who say that those who stand against the English are ungrateful to their salt. But do the English bring money from England in order to pay us? They take away all the wealth and commodity of our country to theirs. And because we do the work of carrying this wealth and commodity for them they give us small wages out of charity. In heroism and skill in warfare the English soldier is nothing compared with the Sikh, Rajput or Pathan sepoy. In fact, without the native soldiers the position of the English cannot be maintained for two days. But while the white soldier is paid Rs. 45 or 50 per month, the sepoy is paid Rs. 12 or 13. It is with our money that the English are the wealthiest nation in the world. And we, the inhabitants of the country, are poor starving beggars—slaves of the English. What does this prove? Do we eat the salt of the English, or the English eat our salt? Is it not the English who are ungrateful to their salt?

There are some wiseacres who would not be convinced that there is any necessity for large reforms in the country. Ah, the English are supplying us from their country with everything we want. What a felicitous situation! It is like living as permanent guests of the English. But how long do we expect to live on this earth by receiving regular presents of blows, kicks, ruptures of the spleen, etc., after being feasted by the English? Again, the very fact that the English are supplying us with everything we want has made us paupers. Even barbarous Japan is awake, prosperous, independent and great. But why does India sleep still and is still dependent? It is because Japan never got such a host as we have got in the English. A drunkard once amused himself with the idea that the two police-constables who were carrying him between them to the police-station were his body-guards. Our idea of the English supplying us with our wants is similar to this.

HITVARTA,  
July 14th, 1907.

56. In his contribution headed the "Past and the present," a correspondent of the *Hitvarta* [Calcutta] of the 14th July contrasts the past with the present condition of India, concluding that it was of their own

The past and the present condition of India contrasted.

motion that the Indians gave themselves up to others, and that they are now suffering the consequence in being thus reduced to the situation of mere hangers-on.



57. Germany and other countries, writes the *Yugantar* [Calcutta] of the 15th July, are gradually pushing England out of

The Indian markets for English merchants.

many of the world's markets. But England is not much afraid on this account, because she knows that she possesses at least one vast market from which none will be able to oust her. This market is India. Ordinarily Englishmen are very loath to admit it, because they have got an inordinate vanity, claiming to be a highly civilised people. They try to show to the world that in everything they do, their ultimate object is to benefit humanity. Ask them why they do not shrink from beheading hundreds of men in Asia, and they will reply, for the benefit and welfare of the human race. Their weavers were not making much profit owing to the competition of the mill-owners of India. Immediately the cry was raised that the sufferings of Indian mill-hands were indescribable, so that it was necessary to legislate against the Indian mill owners in their behalf. Whether it is owing to the obtuseness of John Pull's intelligence or to his selfish nature, he thinks, or at least tries to think, that none is aware of his real intention. But either through anger or through fear, the Anglo-Indians sometimes speak out the truth. Some time ago the *Pioneer* wrote that India was conquered by the English by the sword and would be kept by them by the sword. A few days after, however, the same paper wrote that the English are in India at the desire of the Indians themselves. Hundreds of examples of such insincerity can be given. Recently the *Indian Daily News* has remarked to the following effect:—

"Whatever men like Sir Henry Cotton may say about the independence or otherwise of India, we say that we have come here to stay. In spite of the prevalence of keen competition in the world's markets, our capitalists and artisans do not seem to be much troubled by anxiety. They know that they have India, one of the best markets of the world. Englishmen will spend their last pie in order to keep this market in their possession. This is why we are not afraid at the prevalence of so much discontent in India."

This is the true nature of Englishmen.

The question of the strength of following.

58. The *Yugantar* [Calcutta] of the 15th July has the following:—

Shall we be able?

The strength of following.

We have shown that when the idea of the necessity of independence awakes in a nation's mind, it ponders over its own weakness as also over the strength of the antagonistic sovereign power; and it tries every means of removing its own weakness, so that it may fight with that power. And the very first thing that this attempt puts in its mind is the question of the strength of following that is available. Besides its strong army, the antagonistic sovereign power gets great help from other people also. But the conquered nation has not only no army, but very few people help it at the commencement of a revolution. The established sovereign power not only rules with the army, but, by oppression and administrative severity, creates such a terror in men's minds that no one at first ventures to take part in a revolutionary movement intended for its destruction. Everyone fears that if the angry look of the sovereign power falls on him, there will be no end to his misery. It is quite natural that there should exist such a feeling of dread in the hearts of common people. In such a state of things, therefore, all work of revolution is begun by a few persons, who know no fear and possess strength of mind.

The revolutionists first of all silently strengthen their own party and adopt various means for the purpose of bringing the public over to their own opinion. While trying to strengthen their own party, the minds of common people have to be drawn towards revolution. The end sought for is not achieved simply by a strengthening of their own party, the field of work has to be prepared along with it. Besides this, the revolutionists have, first of all, to fight with the hold of delusion which the antagonistic sovereign power spreads over the public mind.

(1) *First*, the revolutionists have to establish their own party all over the country. The centre (Central Association) of the revolutionary party has to be placed in the Capital City or in some other important place. Different



branch Associations of the centre (Central Association) have to be established in other important places in the country; and in those branch Associations the common aim and method of work of the Association are followed. These central and branch Associations silently and secretly do their own work in unison. Whether it be the branch Associations or the central Association, all of course, make, each in its own way, various preparations for a revolution, such as the formation of public opinion, collection of arms, collection of money, etc., but in everything they do they have to advance very secretly, keeping themselves outside the ken of the sovereign power. The sovereign power never quietly brooks preparations for its destruction. It tries its best to nip the tree of revolution in the bud. The party trying to secure independence has, therefore, to adopt various artifices in order to evade the eagle eye of the sovereign power.

(2) In this manner the necessity of a revolution has to be explained in various ways to common people. The object of educating common people in this fashion is that at the time of real fight with the sovereign power they will, instead of opposing, render help in various ways. Herein lies the strength of the following of the revolutionists. By educating people in this manner, while the strength of the following of the revolutionists is increased, that of the sovereign power is decreased. If the true nature of the oppressor is painted in bright colours and placed before common people and they are shown the way in which the oppression he commits can be brought to an end, then a desire to break the strong chain of subjection is created in their hearts also. There are various ways of educating people in this fashion. We shall mention only one or two. The sacred cry for independence has to be raised from that direction from which it would be easiest to capture the public mind. Man's mind can be very soon captured by means of newspapers, books, *jatra* (operatic performances), *Kathakata* (singing and narrating spirited poetry), etc. If, therefore, the *mantra* (the principle) of independence is promulgated by these means, men's hearts very soon advance towards the field of action.

In this manner, in spite of the vast strength of the following of the sovereign power, the popular power becomes equal to, and sometimes even stronger than it. A nation desiring independence never desists from the performance of its own work in view of difficulties and hindrance. Like dewdrops at sunrise, all obstacles vanish before its firmness and courage. The seed of future success is thus sown in a very short time in the matter of securing the strength of following. History testifies in glowing letters that there is such a mighty power inherent in the ideals of truth and independence that before it the roaring fire-arms and the great strength of the following of the oppressor vanish in the air.

YUGANTAR,  
July 15th, 1907.

59. The *Yugantar* [Calcutta] of the 15th July publishes the following correspondence:—

Who is the *atatayi*?

The term *atatayi* applies to the cases of the following six persons, namely, the man who sets fire to property, the man who administers poison, the man who strikes with a weapon (*lit.*, who bears a weapon), the man who steals wealth, the man who robs another of his land, and the man who forcibly carries away another's wife.

Swami Vivekananda has said, "In the life of the aggregate lies the life of the individual, in the happiness of the aggregate lies the happiness of the individual. Leaving out the aggregate, the individual can never exist. This eternal truth is the foundation of the universe." The time has come when it should be considered who are *atatayis*, of the Indians, taking the aggregate, that is, all of them into consideration. Just as medication is useless unless the root of the disease is discovered, so, in these days of our heart-rending suffering, there is no other means of our getting rid of it than to find out who are the *atatayis* and root them out, and this is at present our only duty. In the Swamiji's words, "It is not only a duty, but its non performance means death, and performance means immortality." The existence of many an ancient race has been wiped off the face of the earth, but we, the Aryan race, still live. Those, whose work has been finished, have gone, but much of the work of the Aryan race remains to be done. This is why, by God's inviolable law, the Indians still live. Those who are Aryas, that is, descended from a noble stock, worthy of



homage, superior and wise, are to day trampled under the feet of others. The impossible has become possible. But no more. The light of God is visible. Eternal truth lies hidden in that prediction of *Bhagaban* (God Krishna), "For the deliverance of the righteous and the destruction of the wicked." The Indians will, therefore, no longer remain subject to others. This is the inviolable decree of Providence.

Who is this *atatayi*? First, the man who sets fire to a house is an *atatayi*. The man who kindles the fire of discord between brothers in a family living in a state of commensality is an *atatayi*. We, Hindus and Musalmans, belong to such a family and are the sole heirs to this land of India, verdant with crops. Who has kindled the fire of discord between us, these two brothers? The eternal finger of God, the Dispenser of Justice, is pointing out the man. What need have you or I to do so?

Who is the second *atatayi*? The man who kills by poison. That which injures the body is poison. Do you see what that red trembling thing is which, confined in well-made glass vessels, is coming in hundreds of big ships from the other side of the sea? What is being cultivated in Rajshahi and Naogaon? Just say under how many names, such as ganja, charas, opium, laudanum, this poison is being at present sold by the merchant holding the royal sceptre. What more shall we say? There is not one *pathsala* in the village, but there are in it hundreds of excise shops, full of poison. Who first makes people addicted to this poison without any charge? That white-skinned, brown-eyed, characterless, alien friend (has done it, for no other purpose than to emasculate us, and to maintain the permanent supremacy of a hankerer after dominion in a foreign country.

Who is the third *atatayi*? The man who strikes with a weapon. The Arms Act applies to us—to the Indians. And does it require to be explained which nation is armed? Who holds up the fear of the sword at every step? Whose shots is it that willingly deviate from their aims and pierce the hearts of black people, mistaking them for wild animals? Who, after killing natives, escape the punishment of the law on the plea of insanity? Do not disregard the teaching of the *Shastras*, the teaching of the great men of the past, otherwise you will go to *Jehannum*.

Who is the fourth *atatayi*? The man who steals wealth. Does one require to know it anew to-day who steals our wealth? Against whom have we declared the boycott in order to stop the theft of wealth? Who have reduced our annual income to Rs. 20? In consequence of whose draining has famine appeared in our country? Who took away a thousand crores of rupees from India from the time of the battle of Plassey to 1834 A.D.? Who take away fifty crores of rupees annually in revenue and as capitalists and merchants? Does all this remain unknown to anybody?

Who is the fifth *atatayi*? One who robs another of his land. Who are the heirs to the land of India? We Indians. According to English law 12 years' possession creates the right of ownership in land. When Father Adam was the ruler of Europe, the Aryan race was governed by great, powerful and highly civilised monarchs. Our right in this land dates from that time. Just think, brother, how ancient those days were. Shall we, the descendants of the Aryan race, be able to regain our just right by simply counting the ripples on the sea of self-interest, when Judhishtira, the Prince of righteous men, and Arjuna, the hero, had, on the advice of Sri Krishna, to stake even their lives for regaining it for themselves? Do you not know how America and Italy regained their just right? Remember Mazzini, Garibaldi and Washington, who were like the great Rishis, Nara and Narayana, and advance. God has already cleared the path. There will never be more loss of life than what occurs in consequence of plague and famine.

Who is the sixth *atatayi*? The man who forcibly carries away another's wife. For fear of whom do we spend the night with uneasy minds when we travel with our wives in railway trains and on board ships and steamers? Just count how many times have the oppressions of foreigners on women on railways caused us heart-burning and left indelible stains on our hearts. Who are they that commit oppressions on cooly women in tea-gardens? The *Shastras* of the Hindus say that because Ravana had taken away Ram



Chandra's wife, Ram Chandra had to kill him and his whole family for the purpose of rescuing her.

Remember once the story of Raja Surath and Samadhi *Vaishya* and how they practised austerities, "sometimes going without food and sometimes eating only fruits and roots and thus curbing their passions, by setting their minds on the goddess they worshipped her with the blood of their own bodies." Since then the Mother has said for all time, "Whenever the *dailyas* will become a source of such oppressions, I shall incarnate myself and destroy the enemies."

Come brethren, let us unitedly salute the Mother with a resolve to store up strength.—"We salute Thee, O Narayani, in whom lies the power to create, preserve and destroy, who is eternal, in whom rest all *gunas*, and who is full of *gunas*."

YUGANTAR,  
July 15th, 1907.

60. Recently King Edward of England, writes the *Yugantar* [Calcutta]

A sudden appearance of good sense.

of the 15th July, has rejected the proposal to construct a memorial to Lord Clive. But let no one think that the Englishman has been moved to do this by a remembrance of Clive's fiendish acts. The state of affairs in India is rather unsatisfactory at the present time, and if the picture of the treachery of an Englishman towards Indians is now held before their eyes, the history of their subjection will be recalled to their minds. This is what has made the English silent for the present. They hope that in future they will be able to adopt a different course of action.

YUGANTAR.

61. The *Yugantar* [Calcutta] of the 15th July publishes a Sanskrit

A Sanskrit poem.

poem, the burden of which is "save us by giving strength." The writer dwells on the sufferings of the people of the country caused by disease and famine, and on their present weak and degenerated condition, and prays to God to subdue the white-skinned liars who are wicked like demons and are enemies of religion, and to sustain the sons of India by bestowing His favour and mercy on them.

YUGANTAR.

62. The *Yugantar* [Calcutta] of the 15th July publishes a Bengali poem,

A poem.

written by a lady, in which the people of the country are urged and incited to sacrifice even their lives in the service of the motherland.

DAILY HITAVADI,  
July 15th, 1907.

63. The *Daily Hitavadi* [Calcutta] of the 15th July says that Govern-

"Where lies the danger?"

ment is now determined to eradicate sedition from the country. Those school-boys who have not yet come under the bewitching influence of Western instruction are being sought to be enlisted as supporters of Government. Lest the germ of patriotism should sprout in their young minds, Government has prohibited the boys from joining any *swadeshi* meeting. This time the English have struck at the very root of the evil. They have found out the exact spot where the axe should be aimed, so that the tree may be felled to the ground at a blow.

The English are not afraid that the immature boys of to-day when grown to manhood will try to drive them out of India with the help of guns and swords. What they are apprehensive of is that the boys, if not early brought within their bewitching influence, will have no respect for their imperialistic pride and their prestige, and will not regard the gaining of their favour as the goal of their lives. They know very well that they can have nothing to fear from the educated Indians, despite all their oratorical displays and declamations. A Munsifship or a Deputy Magistrateship will effectually silence the proudest B. A. or M. A. and convert him into an efficient instrument of their oppression. But those who have not yet received the stamp of Western education may have patriotic sentiments instilled into their susceptible minds and may thus turn out to be a source of trouble to Government. To these, therefore, the attention of the officials has been directed.

NAVABAKTI,  
July 15th, 1907.

64. The *Navasakti* [Calcutta] of the 15th July publishes a communicated

"Who will be at the helm?"

article under the heading "Who will be at the helm?" in which the writer says:—

The English do not now hesitate to make use of the most terrible arbitrary powers that they have at command. This is proved by every one of the acts of the Government of India. The English, one would suppose, have banished



religion and God from their hearts. If the poet Milton had been living at this hour, he might have written a second "Paradise Lost." We now depend entirely upon that text, "I shall appear in every *Yuga*," which are the words uttered by Lord Sri Krishna. These words of hope have saved us from the flood of revolutions in the past, they will now do so again.

The divine Mother, who gave deliverance to the world by extirpating the race of *Asuras*, will again be at the helm. Believe in this, O Indians. She appeared in Buddha, in Sankara, in Chaitanya, in Nanak, in Gurugovinda, in Sivaji, in Pratap Singha, in Pratapaditya and in Sitaram, and annihilated the enemies of each period. Whenever oppression and tyranny have exceeded all bounds, the divine power has manifested itself.

Moses saved the ancient Israelites. When tyranny was at its highest, Jesus came as Saviour. When the oppressions and immoralities of the Pharisees and the fire-worshippers filled Arabia, Mahomet appeared. The careers of Napoleon, Cromwell, William Tell, Mazzini, Garibaldi, Kossuth and Washington prove that the divine power appeared whenever a critical period appeared in a country's history. The history of the world gives the assurance that the divine power will be at the helm again in India. Don't lose heart. Coolly bide the time. Let the cup of iniquities be filled to the brim. Let oppressions, persecutions, injustice and all sorts of excesses go to extremes. Let all lights be extinguished, storms blow, showers of hail come and thunder roar. Take care, don't lose your equanimity. He will come and grasp the helm of the sinking ship. Have faith in this.

65. The *Navasakti* [Calcutta] of the 15th July, describing the present situation in India, writes that there is no sedition in the country. The people claim certain natural

The situation.

rights given by God to all men, and demand *swaraj* in order that the path of their progress may be free from all obstacles. The English know that the granting of these just demands of the people of India are opposed to their petty self-interests, and also that refusing to grant them on that account is wrong. In order, therefore, to stand well in the opinion of the civilised world and attract sympathy, they have raised a cry that sedition amongst Indians is threatening their existence as rulers in this country.

In concluding, the paper describes the recent announcement that work in the mills in Lancashire will be suspended for a time in October as a rumour set afloat by the English behind which there may or may not be a trick hidden.

66. The *Navasakti* [Calcutta] of the 15th July writes that though the English lay the blame of the present unrest in India at the door of the Indians, it is they themselves who first agitated the waters, so to speak, and then are striking against the waters in anger and under a mistake, and in so striking are agitating them the more.

The unrest and the case of the *mehar* at Delhi.

Passing on to the case of the *mehar* at Delhi, the paper writes that it is only when an Indian is killed that an enlarged spleen is discovered in him, but will never means be found in this country to discover an enlarged liver in a dead *feringhi*? The Indian is twice insulted in having to die after getting assaulted by another and in being after death reproached with being a victim of diseases of the spleen. That the murderer Mr. Hyde both kicked and pushed the dead *mehar* is very likely to have been proved. But to Mr. Humphreys, the Magistrate, the medical testimony that the man's spleen had been long, before the end, inviting death so to speak, was most acceptable, and he did not trouble his brain about looking for a second cause of death. The dead sweeper's associates should not strike work again as they once did, but should at once set about either doing something to reduce the size of their own spleens, or secretly taking measure of the livers of their assailants.

67. The *Navasakti* [Calcutta] of the 15th July has the following:—

'Are the English such fools?'

The English are in possession of this country as rulers. You say that the English have taken possession of this country by fraud and trickery, whereas the English say that they have acquired dominion here by the force of arms. What we say is that, no matter whether they acquired it by fraud or by force, the fact that they have got possession of the country cannot be doubted. There is no hope that the

NAVASAKTI,  
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NAVASAKTI.

NAVASAKTI.



English will clear out bag and baggage from the country if only it can be proved that they have no just right to continue in possession of it. They will certainly try their best both by fraud and by force to keep this country under their feet. If the Empire of India slips out of the Englishman's hands to-day, it is not only that the crown of his glory will drop off, but he will also have to suffer lack of means of sustenance. So the very supposition that the English will assist the Indians in gaining *swaraj* or that they will not put obstacles that way, is stupidity. Who is there so foolish as to himself thrust the death-dealing shaft into his own breast?

It will have to be considered now what it is that can shake the English *raj*. The first point is that it is upon the inferiority of the 300 millions of India that the British *raj* is based. The English *raj* in India continues if only we remain inferior; and does not if our inferiority ceases. That is why the sight of the very awakening of manhood in us gives the Englishman a quaking in the heart. If signs of unity become manifest amongst us the English lose all self-restraint, and can never rest at ease until by the use of intellectual or physical force they have snapped the thread around which unity is growing. This may mean oppression as far as we are concerned, but for the English themselves, it is self-defence. The English can give us as much of liberty as they do to their horses and dogs, but more than that they cannot by any means give. The hungry tiger can let go the victim which is almost in its jaws; but the English cannot part with their dominion in India at the risk of life itself.

We repeat that it must always be remembered that "it is upon our inferiority that the English *raj* is based." This one point understood, our relations with the English are ascertained definitely, and at the same time how much the English can concede to us and in what way being also ascertained, a limit might be set to our claims. Otherwise, repeated begging for what cannot be granted by the English will inevitably mean loud wailing in pain at having broken the head against a stone. It is desirable that a distinct thick wall should exist on the boundaries of our interests and of those of the English, to see which the assistance of microscopes and telescopes will not be needed. And we think that such a distinct wall is the idea "that it is upon our inferiority that the English *raj* is based." Many are the times when we think that we shall use our superior intelligence to throw dust in the Englishman's eyes and achieve our purposes. We prayed for an abolition of the Arms Act many years ago. There was a strong argument in favour of such a request at that time, namely, that for want of fire-arms, boars and such other animals destroyed the crops on our fields. The statement was not untrue, but as far as the English are concerned, the protection of their *raj* in India is more important than the protection of the corn on your fields, and that is why they have not been misled by your purpose of protecting your crops into trusting you with fire-arms. And why? Because with the possession of fire-arms, your sense of inferiority will inevitably to a large extent disappear, and you will become brave and armed. Will the English do that which will remove your inferiority? Are the English such fools?

Giving you education was necessary only to the extent without which it would be difficult for the English to govern the country with your assistance. But you have taken such a big jump that you have overshot your mark. What the British lion wished was that acquiring from the English education he has given you, you should conduct yourselves as the pet lambkins of the English. Whereas you are rather seeking to take the leap of a tiger, and take a share of the lion's food. Such being the circumstances, the English can easily understand that unless your claws and teeth are drawn out in infancy, you will continue getting increasingly terrible. Under these circumstances, if for their having taken up an attitude of opposition to high education, you even deafen their ears with your talk of justice and right, they cannot accept what you say. For are the English such fools that they will lay the axe at their own feet?

By putting up a stiff barrier between their conduct in their own country and their conduct in India, the English have clearly differentiated the two.

If we in our country do that for doing which in his own country the Englishman is regarded as worthy of worship, the English transport us across



the seas. What the Englishman does for the land of his birth is regarded as the right thing, and what we do for the welfare of the land of our birth is taken as something wrong. If Ajit Singh had, like another Alfred, tried to liberate England from the thralldom of a foreign nation, then he would have become an object of worship to the English, whereas the suspicion of his having initiated the people of his country into the principles of freedom brings him banishment. Students in England interesting themselves in politics are to be described as patriotic, and students in this country doing the same are regarded as seditious. The same Englishman who is sorry when he sees boys in his own country without fire-arms is actively engaged in taking away *lathis* from the hands of boys in this country. There is sufficient reason for this difference. We ask, "Are the English such fools?" of those who expect Englishmen—people, that is, who recognise that the English *raj* is based on the inferiority of the 30 crores of India and that any progress we may make in wealth, in physique and in honour constitutes a danger to them—to assist us in achieving progress in all directions.

68. Under the marginal head-line the *Hindi Bangavasi* [Calcutta] of the 15th July writes as follows:—

Illusion.

We shall show how we have been led on between hope and despair by our rulers. When Lord Minto landed in Bombay he said, "The country requires peace and security to progress and prosper." On hearing these words we danced in joy. Lord Minto is not unsparing of his words like Lord Curzon. So he expressed himself in a few sweet words. Lord Curzon thundered, but Lord Minto rains. Therefore, the hope held out by him pleased us, but, brothers, we find that it is during His Lordship's administration that there has been a conflagration of unrest in Barisal never seen before. It is during his rule that the wicked miscreants have mutilated the image of our mother—goddess *Durga*, demolished the houses of the rich, and violated the chastity of our women. Still Lord Minto has not uttered a word. His Excellency has issued the Education Resolution and the Meeting Ordinance, but has not spoken a word about the plunder and robbery in East Bengal. There have been so many events in the Punjab, but he is as silent as ever. Having seen all this, is it wrong to say that Lord Minto is a counterfeit deer?

Again, when Mr. Morley was appointed Secretary of State, did we not dance in joy? In 1902, when Mr. Cartwright was arrested as a seditionist in Cape Town, Mr. Morley interpellated the Government in the same way as he is being interpellated about Lala Lajpat Rai. On receiving no satisfactory answers, he declared the arrest to be unjust and oppressive, and as showing the high-handedness of the Government which did not even say why this arrest was made. It is now for the readers to say if the present Mr. Morley is the same person that he was in 1902.

We are not going to be deceived any longer. Curzon, Minto, Ibbetson and Morley have now roused us. It has now become certain that when Englishmen speak sweet words, we are to consider them wrong. Will any one remove this impression from our minds?

69. Referring to the reply of Mr. Morley to one of the Members of Parliament that the expulsion of two men and the promulgation of the meeting ordinance have been followed by good results, the *Hindi Bangavasi* [Calcutta] of the 15th July remarks that the rebellion which Mr. Morley had apprehended had no foundation at all.

HINDI BANGAVASI,

False apprehension.

70. Referring to the visit to Dr. S. K. Mullik to England and his intention of an interview with Mr. Morley regarding the present unrest in India, the *Hindi Bangavasi* [Calcutta] of the 15th July ridicules the hope entertained by his friends of some good coming out of the interview.

HINDI BANGAVASI.

Dr. Mullik's visit to England.

71. The *Sandhya* [Calcutta] of the 15th July writes that the London *Times* has recently declared that it is time for the Government of India to bestir itself to suppress the "National Volunteers" by force, and proceeds:—

SANDHYA.  
July 15th, 1907.

Sparks from the flint.

Well and good: we also are agreeable to the proposal. Just commit serious oppression on the volunteers and see what fun ensues. The cry which used to be raised formerly from Congress meetings, "Give us arms, give us



arms," was, to a large extent, like the singing of a party of amateurs. Now our very lives are in a state of jeopardy. Since the riots at Comilla and Jamalpur we have realised that it is we ourselves that shall have to defend our own lives and honour. And that you will by force and at the point of the bayonet, bring into use *bilati* salt, sugar and piece-goods is a thing that we shall never allow while life remains. We shall defend our own *kot* (jurisdiction), our own inner apartments, and shall arrange so that by force things *bilati* may not be brought into use. Let us see how you can stop us.

You suppose that you will make us lose heart by stopping meetings, bringing writers and speakers under the sedition law, and imprisoning boys. Do not allow such a supposition a place even in the remote recesses of your minds. Wait a year or two more, and if after that we do not make you abjectly supplicate and flatter us, then vain is our piety, vain our *karma*. Preparations are in progress in full vigour, there is nothing of secrecy. We are determined to take upon ourselves the duty of defending ourselves; we shall not remain at ease any longer, having consigned our lives to the *feringhi's* keeping.

It is because they do not repress, assault and oppress that we are getting dull and tame. Ye begin striking, striking as hard as ye can, and then see how sparks begin flying off from this old flint.

SANDHYA,  
July 16th, 1907.

72. The *Sandhya* [Calcutta] of the 16th July has the following:—

A *kabuliyat* of loyalty.

Let us speak out, no matter what awaits us. We do not revere the *feringhi*, and that is because we do not acknowledge him as superior to us. You being an upstart, how can I a Hindu or a Brahman, tracing his descent from such a remote antiquity, revere you? Feelings of reverence are absent. I do not regard you as an equal either, and that is because I regard myself as overlaid night and day with the glory of the greatness of the endless past? How can I then look upon you as an equal? Nor I can love you? I can have only feelings of tenderness for you. Will you accept that from me? To get that one has to be respectful. You have by fraud put on the king's head-dress and become Emperor of India. You wish to give the inferior seat of the conquered to me; forgetful of the past, you say often and again that you have brought this *Jamrudvip* (India) along with the adjacent seas under your control by the strength of your arm—that we, the thirty crores of men and women in India are merely vanquished and dependent subjects of yours—you do not wish to have any tenderness from me. But we, under the influence of feelings of tenderness, point out the defects in your system of administration, we warn you, and you do not like that. That is why you wish to keep me tied in the tight bonds of sedition; you wish to shut my lips. Accordingly, those who feel as I feel cannot and will not sign any *kabuliyat* of loyalty to you. But you are so stupid that you do not know many of us for what we are. Your stupidity is ridiculous.

SANDHYA.

73. Referring to the attacks in certain of the Anglo-Indian dailies of

Sir Andrew Fraser and certain  
Anglo-Indian newspapers in  
Calcutta.

Calcutta on Sir Andrew Fraser on account of His Honour's conduct in connexion with the Police libel case, the *Sandhya* [Calcutta] of the 16th July counsels the Indian community not to approach the *feringhis* with any view to showing sympathy with them, for they are men without any sense of discrimination at all between the right and the wrong. If the papers proceeded against by the Calcutta Police had been Indian papers and other Indian papers had written against Government, these *feringhi* newspapers would have raised a cry of sedition against the Indian newspapers and sought to get them hanged. They (*lit*, wives' brothers) are all downright cheats, and showing sympathy with them is not to be thought of.

The paper concludes with an expression of rejoicing that the *feringhis* have now fallen out amongst themselves and describes it as a manifestation of the mercy of Providence.

NAVASAKTI,  
July 17th, 1907.

74. The *Navasakti* [Calcutta] of the 17th July writes:—

The prohibition of the Faridpur  
Conference.

Providence has put forth its arm to give Faridpur a new strength and who can stand in the way of it? Whenever in the course of this



*swadeshi* agitation we have strayed from the right path we have been brought back to it by means of the lash which Providence has placed in the hands of our enemies. Upon the back of Faridpur also the enemies' lashes have now fallen and she must now walk the right path.

"To the mighty belongs the world," this is the principle of the religion and of the politics of the whites. The Bible and the Church are to them merely holiday attires, so to speak, which are made use of only for show. It is selfishness and robbery which constitute the every-day garb of the Westerners. To try to bring them to right courses by appealing to considerations of right and justice is merely to try and cover oneself with blood by breaking one's head against stone. It is a most lucky thing that an enemy should betray himself as such to those who cannot correctly judge men. The people of Faridpur hoped that the local officials were not so much hostile, as tigers even are not devoid of delicacy and shame. Would the Magistrate of Faridpur be found lacking therein? But they have now found out their mistake.

#### URIYA PAPERS.

75. Referring to the enactment of an Arms Act in French India, the *Sambalpur Hitaishini* [Bamra] of the 6th July observes that the object of the Arms Act is good, for if the subjects were allowed to carry arms on their persons, they would soon revolt against the Governments under which they live.

SAMBALPUR  
HITAISHINI,  
July 6th, 1907.

76. Referring to the proposal of the Raja of Athgarh to establish *Panchayets* in his State with the object of empowering them to decide suits and cases by arbitration, the *Utkaldipika* [Cuttack] of the 6th July, in giving unqualified support to the scheme, exhorts the Chiefs of other Tributary and Feudatory States to establish similar *Panchayets* in their respective territories. The Chiefs should, however, inspect the workings of the *Panchayets* personally and be present in some of their meetings, with a view to encourage their members in their patriotic work. Justice administered by the help of *Panchayets* will no doubt prove less expensive and more expeditious.

UTKALDIPIKA,  
July 6th, 1907.

77. The *Sambalpur Hitaishini* [Bamra] of the 6th July states that the road between Angul and Bagdia is in a very bad condition and is simply impassable in the rainy weather. Bagdia, which is situated on the northern extremity of the Angul district, has the honour of possessing an important and distinguished market, which is frequented by a large number of men and women from all sides of the neighbouring Garjats. It is therefore necessary in the interest of inland trade and traffic to metal the road properly and to construct bridges on the rivers that cross the road wherever necessary. This will not only conduce to the good of the Angul people, but also benefit outsiders who may have occasion to proceed to that district.

SAMBALPUR  
HITAISHINI,  
July 6th, 1907.

78. Referring to the decision of the Calcutta High Court that *gupti* is a sword and should not be used by any Indian in British India without a license, the *Utkaldipika* [Cuttack] of the 6th July observes that this decision would make the provisions of the Arms Act more stringent in the future.

UTKALDIPIKA,  
July 6th, 1907.

79. Referring to the Birthday honours, as published in the Government Gazette, the same paper, while approving of the titles bestowed on Babu Ram Krishna Bimbardhar Misra, the Superintendent of the Kalahandi State, and Babu Madhu Sudan Rao, the Head Master of the Cuttack Training School, regrets to notice that the claims of the proprietor of Kanika for an honorific distinction have been disregarded. The Raja of Bamra, who is administering his State in an excellent manner and whose services to his people have already been recognised by Government, deserves still higher honours at the hands of Government.

UTKALDIPIKA.



UTKALDIPIKA.  
July 6th, 1907.

80. The same paper approves of the appointment of an agricultural Inspector for every division in Bengal, and hopes that he will be in a position to bring the reformed methods of agriculture to the notice of the agriculturists on the one hand and to report the local methods of agriculture to the Government on the other. This will no doubt prove useful in the long run.

UTKALDIPIKA.

81. The same paper regrets that the ferry ghat at Sahada on the Kathjuri is not properly managed and that the *manjis* in charge of an old rickety boat there do not fail to blackmail the passengers under the pretext of extra charges. The writer therefore requests the Cuttack Municipality to attend to the complaint without delay.

GARJATBASINI.  
July 6th, 1907.

82. The Puri correspondent of the *Garjatbasini* [Talcher] of the 6th July states that the postal peons in Puri do not take particular care to deliver letters and money-orders to the addressees and that, as a consequence, articles meant for one person are received by another.

SAMBALPUR  
HITAISHINI,  
July 6th, 1907.

83. The *Sambalpur Hitaishini* [Bamra] of the 6th July alludes to the restrictions, which the Maharaja of Kolapur has imposed on the holding of public meetings and the publication of newspapers in His Highness's territories, and observes that the discontent which the platform speeches and newspaper writings have produced in British India should not be carried to Native States, where a different state of things prevails. Political agitation is a high-priced article, which is not meant for the conquered people in India, much less for the ignorant and simple people of the Native States.

GARJATBASINI,

84. The *Garjatbasini* [Talcher] of the 6th July thanks the proprietor of Madhupur who, on seeing the poor people of his estate much depressed by the dearness of paddy and rice, is selling to them according to their needs paddy from his own stock at 28 seers per rupee, a rate much cheaper than the market rates.

GARJATBASINI.

85. The Puri correspondent of the same paper states that coarse rice sells at 7 seers and fine rice at 5 or 6 seers per rupee and apprehends famine in the near future.

GARJATBASINI.

86. The same correspondent states that cholera prevails in the Puri town as well as in the interior of that district.

SAMBALPUR  
HITAISHINI,  
June 29th 1907.

87. The *Sambalpur Hitaishini* [Bamra] of the 29th June states that tiger scare prevails in pargana Nadikul in Bamra, and that a child three years old was carried off by a leopard from village Ambakata in that State.

SAMBALPUR  
HITAISHINI.

88. The same paper states that serpents have proved very mischievous in some places in the Bamra State, and that a girl belonging to village Nuagan, near Debgarh, died of snake-bite.

UTKALDIPIKA,  
July 6th, 1907.

89. The *Utkaldipika* [Cuttack] of the 6th July states that in the last week the weather was cloudy, but that the quantity of rainfall was small.

UTKALDIPIKA.

90. The same paper states that the flood in the Mahanady was greater than before and that this was due to rainfall at its source.

UTKALDIPIKA.

91. The same paper states that the rainfall in the Sambalpur district was so heavy as to result in the washing off of crops in many places in that district.

GARJATBASINI,  
July 6th, 1907.

92. The Puri correspondent of the *Garjatbasini* [Talcher] of the 6th July states that there were heavy showers of rain in the Puri district in the last week.

SAMBALPUR  
HITAISHINI  
June 29th, 1907.

93. The *Sambalpur Hitaishini* [Bamra] of the 29th June states that there was good rainfall in Soroda in the last week.



94. The same paper of the 6th July states that the rainfall in the southern part of the Bamra State was so heavy as to damage the young paddy plants that remained under water for several hours.

Young paddy plants destroyed by heavy rain in Bamra.

SAMBALPUR  
HITAISHINI.  
July 29th, 1907.

95. The *Garjatbasini* [Talcher] of the 6th July states that the annual *mela* held at Ranjagole in Hindol on the *Raja-sankranti* and the following days was attended by about ten thousand visitors and pilgrims, who proceeded thither from different parts of the neighbouring Garjat States. The *mela* passed off quietly and successfully under the able supervision of the minor Raja of Hindol, who was assisted by his manager, his brother and Dambarudhar Pattanaik.

The Ranjagole *mela* in Hindol.

GARJATBASINI,  
July 6th, 1907.

96. The *Utkaldipika* [Cuttack] of the 6th July mourns the death of Bahaguru, a holy saint who had established a *math* at Kaliaboda on the Mahanady near Cuttack, and who had distinguished himself by his extensive charity and kindness, which made no distinction of creed or colour. A *sanyasi* from his boyhood, he was initiated into the mysteries of the Nanakpanthi, after which he visited all the sacred places in India and travelled as far as Tibet. In 1842 he settled himself down at Kaliaboda at the age of 40 and built a series of rooms, both *pucca* and *katcha*, suited for the abode of travellers and pilgrims. His sacred hermitage on the bank of the Mahanady consisted of rows of beautiful trees which induced devotional feelings in the minds of those who rested under their shadows. Bahaguru was versed in many languages, including Sanskrit, Punjabi, Gurumukhi, Bengali, Uriya, Tamil and English, and passed his days in reading holy books in those languages, whenever freed from the cares and labours of the hermitage. His *math* being situated near the river ghat and the Jagannath Road, invited a large number of visitors and pilgrims to take rest there every day. Bahaguru was always ready to treat his visitors with whatever stock he had, while his unselfish devotion to the cause of charity and religion facilitated the easy flow of monetary aid from all directions in the country. He knew not what saving was, and he was always seen to spend the last pice he had on the public good. He was not only charitable but an effective preacher, who captivated the minds of all who ran to him for instruction and aid. He was often seen in his beautiful hermitage surrounded by groups of hearers and enquirers, who were found to return therefrom with refreshing spirits. Bahaguru has left his good works in the charge of his two disciples, who are minors. They are prosecuting studies in the hermitage. The writer exhorts the charitable public to come forward to the assistance of the minors and to keep the *Sadabrat* established by Bahaguru agoing.

UTKALDIPIKA,  
July 6th, 1907.

97. The same paper regrets to find that the Ravenshaw College is neither properly officered nor equipped and that, as a consequence, students cannot take up subjects which they like best. What is more surprising is the fact that students are not allowed to take up honours in any subject because the professorial staff is inadequate. No one can take up the science degree because the equipment is bad. The science staff is also weak. The authorities should look after an institution which is the only one of its kind in Orissa and which is highly appreciated by the Uriya students.

The Ravenshaw College.

UTKALDIPIKA.

NARAYAN CHANDRA BHATTACHARYYA,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 20th July, 1907.







# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 20th July 1907.

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## II.—HOME ADMINISTRATION.

## (a)—Police.

963. The *Bengalee* reports a case where a respectable Indian gentleman, whilst walking on Secretary's Walk, was stopped by constable No. 25, who finding him dressed in a *dhuti*, asked him to leave the place. The gentleman refused to do so, but gave the constable his name and address. If the authorities cannot bear the proximity of Indian gentlemen on a public walk, they should put up a notice-board prohibiting Indians from trespassing upon the forbidden ground. But in that case they must be prepared to find the legality of their action contested in a Court of law.

BENGAL, 7th July 1907.

964. The *Hindoo Patriot*, in connection with the police *versus* press case, says that though the Calcutta Police had assessed their injuries at Rs. 20,000, what they really wanted was not so much money as the vindication of their characters. They felt that their reputation had suffered a tremendous blow which they had never before experienced, and accordingly, for the sake of their reputation, and in the name of morality, they opened the suit which has just ended entirely in their favour. The honesty of the police has always been proverbial, but now it has been established beyond doubt and woe to the party who will question it. The tendency everywhere seems to be to stifle the expression of opinion, however honest; to reduce the privileges of the press to fiction, and to use it only for the purpose of promoting one's self-interest. The moment it criticises anybody the law asserts its right, and the power of the press is demonstrated to be an unmitigated nuisance and an unreal possession.

HINDOO PATRIOT, 10th July 1907.

965. In connection with the decision of Mr. Justice Chitty to the effect that the *Indian Daily News* committed a libel against certain police officers of Calcutta in connection with the Sovabazar murder case, and was therefore obliged to pay damages to the plaintiffs of sums varying from Rs. 500 to Rs. 250, the *Amrita Basar Patrika* says that it was not the fine, but the costs of the suit that will fall heavily on the proprietors of the paper. The paper has been made to suffer this large pecuniary loss, because it sought to serve public interests and not to gain any private ends. Where is the liberty of the press if a journal is to be treated in this fashion for doing its duty honestly? Again, what justification had the Government of Sir Andrew Fraser to undertake to pay the expenses of the police 'whether they lost or won.' The matter will not be allowed to rest where it does now. "There is such a barefaced meanness about it all and a deal more, that we should like to know what the Viceroy would think of it now that the scandal has been made public. As for Sir Andrew Fraser, we fancy he trusted his Chief Secretary Mr. Carlyle, too much in this matter."

AMRITA BASAR PATRIKA, 11th July 1907.

966. The *Bengalee*, in reference to the prosecution of the *Indian Daily News*, says that it is not conceivable that any Government over which the people had any voice would have dared to make use of the public funds to defray the expenses of a suit like this. Why was it that the *Indian Daily News*, *Statesman*, and *Bengalee* were proceeded against, when there were other newspapers, such as the *Pioneer* and the *Englishman*, which had said pretty much the same thing by way of reflection upon the conduct of the police officers concerned? Is it because these newspapers are independent organs of public opinion which freely criticize the measures of Government that they were selected by the police officers with the full concurrence of Government? The proceeding is ungenerous and unworthy of a great Government, especially as nothing could have been more unsatisfactory than the result of the police investigations in the Sobha Bazar murder case.

BENGAL, 10th July 1907.

967. The trouble in India to-day, says the *Amrita Basar Patrika* is due mainly to the fact that the people have lost their confidence in the administration of justice. The law is there and is generally as good as you may desire to have, but the attitude adopted by some of those who have the administration of it, is what

AMRITA BASAR PATRIKA, 12th July 1907.



has brought discredit on the Government. How can the Council interpret to the people the meaning and significance of the action of Sir Andrew Fraser in financing the police in their case against the Press, or, which is the same thing, the people? What, again, is the explanation for having kept it in the dark till the searching light of cross-examination revealed this discreditable episode. The case should have been tried by a jury. All such cases generally are. But the reason the police did not seek redress in a Criminal Court is that a trial by jury was a disaster the Government desired to avoid. "The Local Government has, however, caught a Tartar. It is an Anglo-Indian paper, edited and managed by Englishmen, and the non-official English community seem to be wroth, as all right-thinking men should be; and we are sure that the inconsequence and irresponsibility that have so far characterized the Local Government's actions will receive a speedy and effective check."

INDIAN MIRROR,  
16th July 1907.

968. The result of the police libel case, says the *Indian Mirror*, has taken the entire public by surprise. It has laid bare the imperative necessity, in the best interests

Police versus press.

of the public, to safeguard the rights of the press, as regards honest and well-intentioned criticism of the police. The judgment of Mr. Justice Chitty is open to grave objections, for it aims at inflicting a cruel blow at the independence of the press. It was a grievous mistake on the part of the Government not only to grant permission for the institution of this defamation suit, but more so in making free use of public money for rehabilitating the reputation of those policemen who felt themselves aggrieved by the strictures passed on them by the *Indian Daily News*. Public opinion in Calcutta has been so strongly roused that it is intended to hold an indignation meeting and get up a private subscription to reimburse the *Indian Daily News* for the expenses of the case.

BANDE MATARAM,  
17th July 1907.

969. *Bande Mataram* notices that the police libel case has awakened the Calcutta *Daily News* physically, morally, and intellectually, and considers that that journal has

Despotic syllogism.

rightly resolved to improve the Bengal bureaucracy and enlighten Sir Andrew Fraser's stupidity as to the real nature of the Government he is carrying on and his duties and responsibilities. It is regrettable, however, that the *Daily News* has no sympathy for the woes of others, for smarting under the bureaucratic rod, it reminds the Government that they may be despotic in so far as they have to ensure the dominance of British rule in India, but they must not therefore carry the traditions of despotism into their dealings with the British public in India. It thus supports despotism in India, but claims the exemption of a certain class of British subjects from its operations. The "Indian public" is conveniently used to support the journal's arguments, but the Indians are determined to see that they are no longer used as a ladder only to be kicked off when the object is attained. Henceforth it will be shown that they are not negligible either in logic or in practice.

AMRITA BASAR  
PATRIKA,  
18th July 1907.

970. The *Amrita Bazar Patrika* referring to the questions put by the *Indian Daily News* in connection with the action

The police, the press, and the  
Local Government.

of the Bengal Government with reference to the Sova Bazar murdercase, says that as no answer has

been forthcoming from the Government of Sir Andrew Fraser, it is evident that the Local Government has nothing to say. The public will find it difficult to believe that any steps whatever were taken to find out the real miscreants connected with the murder, and nobody in his senses will believe that any departmental punishment was awarded to the police officers concerned. The steps which the Bengal Government have taken are just what will never reform this scandalous state of things. Referring to Mr. Carlyle's reply to a question regarding the Darjeeling murder case put by Mr. Chowdhury in the Bengal Council of 18th August 1906, to the effect that "full consideration" would be given to the matter, the journal says that the public have a right to know what is the "full consideration" that Mr. Carlyle referred to. The culprit or culprits connected with the murder are yet free, and nothing has been done in the way of adoption of measures which would serve as a warning against the recurrence of such gross culpability on the part of the investigating officers concerned. The risk the public run



is obvious if this is going to be perpetuated—an absolute unconcern amounting to criminal negligence. And no sooner the press, on behalf of a suffering public, gives publicity to a growing scandal, than the action taken by the Local Government becomes such as people, with a conscientious regard for the discharge of their duties, would never adopt.

971. The *Indian Mirror* states that in spite of the large sums of money spent on reorganising the police forcethroughout the country, life and property are far from being absolutely secure. The Police Commission, under

INDIAN MIRROR,  
14th July 1907.

Sir Andrew Fraser, attributed the evils of the police system to the employment of men deficient in intelligence and social training. It is not known when they will attain the required degree of efficiency and purity, but the fact remains that they are getting more and more powerful every day and their capacity for mischief is assuming intolerable proportions. "The police rule is, in short, becoming a curse to the country and to it is due not a little of the growing unpopularity of the British Government." In reference to the defamation case against the *Indian Daily News*, the journal states that it is sorry that Sir A. Fraser should have taken such an ill-judged step as to sanction the expenditure of the public revenue in the interests of a few police officers who wanted to rehabilitate themselves in the public eyes after the scandalous failure of a sensational murder trial. The *Indian Daily News* did nothing but offer its comments upon the trial, as a public journal, in the interests of the public. Several other papers did the same thing, but no fault was found with them. The public are now concerned with the part taken by the Government in the affair, as it is a menace to the freedom of the press. It will be an evil day for the Indian public if their accredited organs are prevented from commenting on the public acts of the subordinate officers of the Government.

972. Referring to the onerous duties performed by policemen, the *Hindoo Patriot* says that his life is not a happy one and that the amount of work he is expected to do for the pay he receives would be resented by the labourer in any other walk in life. No excuse is held in palliation of the genuine sins and shortcomings of the policemen, but there are certainly redeeming traits in the police force. Although the recent Police Commission increased the salaries of the higher grades, the ordinary constable of the lowest grade, who has the largest share of work to do and to bear the heat and burden of the day, is in receipt of a salary so scanty that it is surprising he is able to live on it and do the amount of work he does. It is not therefore surprising that they should grow worthless and be open to the temptation of falling an easy victim to corruption. If the constables received somewhat better wages, they might be placed a few degrees further from the range of temptation.

HINDOO PATRIOT,  
18th July 1907.

973. The *Amrita Bazar Patrika*, in giving publicity to an article of protest in connection with the quartering of a body of police at Jhalakati, says that the punitive police is a source of terrible wrong to the people, for it is mainly the innocent who are taxed for its maintenance. The detachments, being chiefly composed of petty constables, occasionally commit frightful oppressions upon the inhabitants of the locality who maintain them. Hitherto this engine of oppression was resorted to only when there was a riot in any town or village, or an organised crime of a desperate character, but it was never intended to be utilised for such a purpose as that of killing honest *swadeshism*. The Viceroy himself has, on several occasions, declared himself to be a strong advocate of *swadeshism*. The quartering of the punitive police at Jhalakati is thus an insult to this declared policy of His Excellency. The journal earnestly trusts that Lord Minto will make an enquiry into the matter. It was through the intercession of the Viceroy that the police quartered at Bonaripara was removed, and viceregal interference is also necessary in the present case.

AMRITA BAZAR  
PATRIKA,  
15th July 1907.

974. In reference to the punitive police quartered at Jamalpur, the *Bengalee* says that the authorities have succeeded in practically throwing nearly the wholecost of the police upon the Hindus. As very few Muhammadans live there, it follows that the burden principally falls on the Hindus. The authorities have also decided that those who did not pay municipal tax or paid less than

BENGALÉE,  
16th July 1907.



a rupee should be exempted from the payment of the punitive police tax. The result of this decision is to further reduce the number of Muhammadan contributors. The Hindus were first punished in person and now they are to be punished financially. "Could anything be more fair or just than this?"

INDIAN MIRROR,  
16th July 1907.

975. The *Indian Mirror* says that the omnipotence of the police in this country is proved, if other proofs were at all wanting, by the wanton and disgraceful manner

The Rawalpindi trial. in which the lawyers, engaged in the defence of the unfortunate accused in the protracted Rawalpindi trial, have been obliged to leave their clients to their fate. They were the recipients of special attention from the police, their houses were watched, even male relatives were questioned on the object of their visit, and accordingly their *clienteles* began to be scared away. Rather than face these grave risks, entailing great hardship, humiliation, and sacrifice, they have decided to leave their clients to shift for themselves, who are thus hampered in their defence by the machinations of an all-powerful police.

HINDOO PATRIOT,  
17th July 1907.

976. The *Hindoo Patriot* says that if military despotism is bad, police rule is worse, particularly in Bengal, where the people are hopelessly defenceless, and quiet and peace-loving. The tendency of policemen is to abuse their powers with the result that in mufassal villages, the people constantly live in dread of them, and are not unoften oppressed in various ways. It is a fact that many disturbances of the public peace are caused by the high-handedness of the illiterate constables. It is necessary that the keepers of the peace should not in any way be permitted to disturb the peace, either by molesting inoffensive gentlemen or by interfering in matters in which they are not legitimately concerned. In Eastern Bengal, the police force has been increased enormously. The situation there did require an efficient police service, but it has to be seen that the additional force, employed temporarily, does not misuse their powers and seek to have everything their own way.

(b)—Working of the Courts.

INDIAN MIRROR,  
9th July 1907.

977. The *Indian Mirror* writes that the finding of Mr. Garlick in the Jamalpur *mela* case is astounding, and the lawyers who followed the case are agreed in voting the Magistrate's striking decision as a record judgment. Everybody, says the journal, echoes the remark of Mr. W. C. Ghose of the Mymensingh Bar, in the course of preferring an appeal to the Sessions Judge, that "the judgment is full of curious arguments, illogical distortions of facts, and antipathy against the Hindus."

BENGALIEE,  
11th July 1907.

978. As Mr. Kingsford is proceeding on leave and it is doubtful if he will ever rejoin the office of the Chief Presidency Magistrate, the *Bengalee* urges the necessity of appointing a Barrister from the High Court in preference to a Civilian, as people would have more confidence in the former.

BENGALIEE,  
14th June 1907.

989. The *Bengalee* draws attention to the conduct of Mr. H. H. Vernede, I.C.S., Sessions Judge of Darjeeling. The way in which the Judge shouts at witnesses and calls the Bench clerk names is quite unworthy a Judge. Occasionally Mr. Vernede shout at the members of the Bar, who of course return the compliment. The Bar can take care of itself, but the public have a right to expect better treatment when they appear to give evidence. The present Deputy Commissioner of Darjeeling is another person who seems to take a special delight in abusing his clerks in open Court.

AMRITA BAZAR  
PATRIKA,  
16th July 1907.

980. In connexion with the trial of Leakat Husain, the *Amrita Bazar Patrika* points out that the Government of Sir Lancelot Hare at first deemed it sufficient to require him to give security under section 108, Criminal Procedure Code. How is it, then, that the Government of Eastern Bengal came suddenly to change its opinion and put the poor man on his trial for sedition? It is significant that certain Musalmans connected with the party professing to be led by Nawab Salimulla, are taking a lively interest in his prosecution, and that the Nawab's



agent, Mr. Meyers, is also showing activity in this direction. Leakat Husain, though a Musalman, is a *swadeshi* and anti-partitionist. There is an organised body of Mullas and Maulvis who are inciting the Musalmans against the Hindus and who are the authors of the disturbances in Eastern Bengal, but though the ruler of New Bengal is fully aware of their rascality, none of them have been prosecuted as yet. Is it because they are pro-partitionists and anti-*swadeshists*?

981. Referring to the statement of the Murree correspondent of the *Times* to the effect that "Europeans are apprehensive of Government withdrawing the prosecution against the Rawalpindi pleaders," the *Amrita Bazar Patrika* says that in spite of the authoritative contradictions in the Anglo-Indian papers, it appears that the idea of withdrawing the case against the accused lawyers was seriously entertained in high quarters. From the proceedings of the case anyone can see that no case at all has been made out against the lawyers, and in spite of all the tutoring, brow-beating, and threatening, not the slightest evidence has been brought forward up till now. The only way to neutralise the harmful and far-reaching effects of this atrocious scandal now is to withdraw the prosecution as a blunder committed under unavoidable circumstances. The Government was honestly led to believe that the accused should be put on their trial to clear their character, and now there would be no harm if it withdraws the case from a supreme sense of justice.

The *Times* on the Rawalpindi case.

AMRITA BAZAR  
PATRIKA.  
16th July 1907.

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982. *Bande Mataram* contrasts the agitation made by the Anglo-Indian press over the police libel case with the judgment in the Delhi sweeper's case. The Calcutta journal was mulcted in a few thousands for making "imputations which it could not prove against the immaculate police and damaged whatever reputation had already remained undamaged by their own efficiency, integrity, and self-denying devotion to duty," while an Englishman was fined Rs. 50 by a fellow-white for kicking an Indian to death and thus reasserting British prestige. If "the Indian murderer" of Gunga Uriya had been caught, he "would have been hanged," but "the Englishman-slaughterer has to pay Rs. 50 to the Government treasury, which may be regarded as the price which the bureaucracy puts on Indian life, or a sort of tax on the luxurious amusement of rupturing Indian spleens." The journal is surprised that the Anglo-Indian Defence Association has not yet protested against making a poor man pay so heavily for his amusements. Now that the Clive Memorial idea has been dropped, statues may be raised instead to Hyde and Humphreys, for if Clive was the founder of the Empire, Hyde and Humphreys are among its defenders.

BANDE MATARAM.  
16th July 1907.

983. In connection with the prosecution of the *Yugantar*, the *Amrita Bazar Patrika* says that Government of Bengal gave the public to understand by its letters that it would not start press prosecutions unless compelled to do so. What has then happened, since the issue of this warning, to lead Sir Andrew Fraser to try conclusions with the *Yugantar*, whose existence was hardly known? The *Englishman* was no doubt worrying His Honour to show his strength by prosecuting a Bengali newspaper. It is possible he has yielded to the clamour of this paper just to show that he is not a weak Governor! As the public cannot believe in this, it has a right to enquire why the Government of Bengal should create excitement in a province so perfectly calm.

AMRITA BAZAR  
PATRIKA,  
17th July 1907.

984. The *Motherland* says that the *Yugantar* prosecution is likely to create a revolution for the cause of the Indian nationalism. Sir Andrew Fraser could not have been worse advised than to mark out Vivekananda's brother as the first victim of their wrath in Bengal. Past experiences have shown that the prosecution of a popular journal may satisfy vindictiveness official, but it is never likely to do the least good to an empire ruled by a handful of aliens. "The bureaucracy is quite within its rights to do what it thinks best, but we can assure Lord Minto and his lieutenants that in carrying on the government of the country at the dictates of the Anglo-Indian Press, they are sure to draw upon the Empire the very same mischiefs which they think of suppressing by repressive measures."

MOTHERLAND.  
17th July 1907.



BENGALIEE,  
17th July 1907.

985. In connection with the Khulna sedition case, the *Bengalee* says that the prosecutor was also the judge. The depositions of all educated witnesses were rejected as biased, and the Court accepted as gospel truth the depositions of a petty police officer whose knowledge of English was too limited to enable him to follow the address which was in English, and who admitted having taken no shorthand or *verbatim* notes. The testimony of this solitary Sub-Inspector of Police was held to outweigh the evidence of educated and respectable men, some of whom were quite as educated and respectable as the Magistrate himself. The journal, however, reserves comment, as the Magistrate's decision is almost certain to be appealed against.

BENGALIEE,  
19th July 1907.

986. The *Bengalee*, reviewing the judgment on the Khulna sedition case, says that it has produced a most painful impression upon public opinion in the Khulna district and elsewhere. *Ibid.* The whole case for the prosecution practically rests upon the testimony of a police officer, whose imperfect knowledge of English prevented him from following the speech delivered in English by Veni Babu. Against the testimony of this witness, was the evidence furnished by the written speech itself and of eight University graduates, most of whom were respectable members of the Bar. The Magistrate, however, rejected the latter's evidence as that of interested witnesses. Were not the police also interested in the success of the prosecution—interested in pleasing their official superiors, upon whom their promotion depended? The judgment is indeed a curious production in every sense, in its style as well as in its substance.

(c)—Jails.

AMRITA BAZAR  
PATRIKA,  
10th July 1907.

987. In connection with the treatment accorded to the Editors of the various newspapers that have recently been prosecuted, the *Amrita Bazar Patrika* asks why under-trial prisoners are treated in such a disgraceful manner when they are not convicted of any offence? The case of Babu Bhupendra Nath Dutt is to be viewed from an altogether different standpoint. He is an alleged seditionist, and seditionists are not considered in England as criminals in the ordinary sense of the word, but as first-class misdemeanants and are always treated as such. The case of the under-trial prisoners generally, and that of the political offenders specially, demand the serious consideration of the Government.

(d)—Education.

NEW INDIA,  
11th July 1907.

988. In connection with the Risley Educational Circular, *New India* says that the whole educational policy of the British Government in India is meant to make of the people willing slaves and faithful servitors. Whatever is calculated to awaken undesirable aspirations in the students must therefore be proscribed. The circular strikes at the every root of all sound education by shutting out politics, a very important branch of human knowledge, from the range of the actual studies of boys. It makes the study of history impossible, because the study of vital political problems is involved in all historical study and research. To attain their end, the Government of India will have to taboo the study of history along with attendance at political meetings or participation in political discussion. In England boys are encouraged to take an interest in public affairs from almost their infancy. They are expected to be members of Parliament, possibly Cabinet Ministers, in the course of time. But in India, the young men are not wanted to be leaders of the political life of their country. They are meant to be servants not masters; the faithful carriers of superior orders and not the givers thereof. The education of the slave must be different from the education of the free man. The Government want Indian boys to learn politics but not, of any other except their own licensed brand. Loyal politics must be taught. The Union Jack should be saluted. The British national anthem should be sung in schools and colleges, at all public functions. But patriotism must be put down, and *Bande Mataram*, the real Indian national anthem, must be suppressed. For



culture of patriotism is sinful for those who are wanted to be kept eternally under the heel of the foreigner.

989. *Bande Mataram* deeply regrets that the Calcutta leaders fail to realize the insidious operation of the Risley Circular and are content with petitioning Lord Minto to accept their own interpretation of the same. In the meantime, the circular is doing effective work in throttling *swadeshi* in the mufassal. Teachers with *swadeshi* proclivities are being summarily dismissed from their service in obedience to the mandate of the bureaucracy, and an instance of the circular having retrospective effect is furnished by the case of the Head Master of the Panitras H. C. S. School, who was dismissed by the school authorities on the Government threatening to withdraw the grant. "The *swadeshi* propaganda in the mufassal stands in danger of being stopped for want of an organised resistance to this disastrous anti-*swadeshi* circular."

BANDE MATARAM,  
16th July 1907.

990. The *Mussalman* says that Muhammadan students from the mufassal feel a considerable difficulty in prosecuting their studies in Calcutta. The difficulties are manifold and one of the main ones is the want of suitable, boarding-houses. The journal appeals to the leading men of the Muhammadan community to endeavour to remove them as much as possible.

MUSALMANS,  
13th July 1907.

Education of mufassal students  
in Calcutta.

991. Commenting upon an article in the *Modern Review* on *swadeshi* in education, *Bande Mataram* fails to see how the writer's proposal to concentrate the best intellects of the country in the Ferguson College at Poona will meet the problem, or how such an institution, though got up by the people, can really deserve the name of *swadeshi* in education, when it would have to submit entirely to the rules and orders of the Bombay Government as conveyed through an officialised Senate and Syndicate. What is required is "an education suited to the temperament and needs of the people, fitted to build up a nation equipped for life under modern conditions, and absolutely controlled by Indians." Independence is the first condition, and any scheme which disregards it is doomed to failure.

BANDE MATARAM,  
13th July 1907.

*Swadeshi* in education.

(h.—General.

992. In reference to the present situation, the *Bengalee* says that the present form and system of government in India is unnatural in the extreme, and that the aim of political endeavour should be to bring about a change for the better. The perverse obstinacy of the present Government has shaken the confidence of the people in the utility of a political agitation and has given rise to a suspicion in the popular mind that criticism however, able and well-intentioned, must naturally be distasteful to a bureaucracy which is determined not to part with any portion of its power. The problem which Mr. Morley has to solve now is whether it is possible to reconcile the aspirations of a people, who are getting more and more self-conscious every day, to a form and system of rule in which there is absolutely no room for effective popular control. So long as this self-consciousness will remain, nothing that the Government can do can have a deterrent effect.

BENGALUR,  
5th July 1907.

The situation.

993. The *Amrita Bazar Patrika* states that the *swadeshi* started by the Hindus was the primary cause of the existing ill-feeling between the Muhammadans and Hindus. It gave the village Muhammadans a new chance in life by creating an increasing demand for country-made articles. The educated and semi-educated Muhammadans "angling in official waters" also came into the field. They too, if left to themselves, would not have developed an anti-Hindu feeling. They were, however, tempted and prompted to stand against the Hindus. It was in this way that an anti-Hindu feeling was stirred up slowly but steadily, often with an assurance that the "*Sarkar Bahadur* wanted the help and co-operation of the Muhammadans to put down the Hindus, who had the audacity to refuse *salaams* to the *Lai Sahib*." Fanaticism, among the illiterate Muhammadans of East Bengal still exists. If it is not put down with a strong hand it will drift into new channels, and the peace of the province will be entirely at an end.

AMRITA BASAR  
PATRIKA,  
6th July, 1907.

The situation: A new danger  
ahead.



BENGALER,  
6th July, 1907.

994. The *Bengalee* says that whether the present disturbances are located in Eastern or Northern Bengal, whether at Rajshahi or at Serajganj, the trials point to the same fountain and origin. "The Nawab of Dacca's

A fierce side-light upon the situation.

name is connected with them. A missionary propaganda, bitterly hostile to the Hindus, such as is contained in the Red Pamphlet and similar other publications and preached by Maulvies, lies at the root of these troubles." In the Ekdala case, a witness, who attended the meeting convened by the Nawab, said that it was declared that the whole of Bengal was given over to the Nawab, and no Muhammadans would be punished for any wrong inflicted by them upon the Hindus. And the ignorant Muhammadans accepted this statement as gospel-truth on account of the open partisanship of the authorities with the Nawab, and the open avowals and practice of the policy of "the favourite wife" declared by Sir B. Fuller. "If the authorities had not shown this partisanship, the lie would not have been believed by the ignorant Muhammadan population. Preference of class over class by the rulers of a great country is a fatal administrative blunder which is even worse than a crime.

AMRITA BASAR  
PATRIKA,  
9th July 1907.

995. The *Amrita Basar Patrika* dwells on the widespread unrest in Eastern Bengal, for which the Muhammadans are, in its opinion, wholly responsible. The first

The situation in Eastern Bengal. groove into which the anti-Hindu crusade was directed were the British Courts of justice which came to be utilised as engines of oppression by the institution of cases against Hindus. Finding that this process was ineffectual, the next line taken was in setting Muhammadans to use the regulation *lathi* against the Hindus, and so illiterate Moslem rowdies commenced actual pillage and incendiarism. The Special Court sitting at Rajshahi discloses not only cases of pillage of Hindu shops, but also the forcible conversion of Hindus.

"To stir up race animosity in a country like India and to cow down the Hindu by such tactics, must be regarded in the end as a dangerous policy." A policy of trust and sympathy alone, says the journal, can cope with the situation.

INDIAN MIRROR,  
16th July 1907.

996. The *Indian Mirror* says that Mr. Morley has been doing his best to

Mr. Morley and the situation in the Punjab and Eastern Bengal.

defend the repressive measures which have been adopted in India, but his attempt to convince right-minded people has been an utter failure. As

regards the Punjab, he has said if such measures were not taken, there would have been a mutiny in that province. But what has the Secretary of State to say regarding the affairs in Eastern Bengal? He wants the British public to believe that there was nothing serious in the situation in the new province. If Eastern Bengal was really a haven of peace, why did the authorities prohibit the holding of the District Conference at Faridpur? When peaceful and law-abiding people are prevented from holding public meetings in a thoroughly constitutional manner, it has to be assumed that the state of affairs is not all that may be desired. It is to be regretted that while so many questions are being put in Parliament regarding the Punjab unrest, nothing much is being said about Eastern Bengal, where, in some respects, the state of affairs has been considerably worse than in Upper India. The troubles in the Punjab would appear to have commenced with the advent of Sir Denzil Ibbetson. When discontent first manifested itself, Sir Denzil took precisely the same course as Lord Curzon did in connection with the measures which were the cause of so much dissatisfaction among the Indian public.

BENGALER,  
13th July 1907.

997. The prohibition of the Faridpur Conference is, says the *Bengalee*, worse than a blunder—it is a crime. Nowhere in the old or in the new province are the relations

The prohibited Faridpur Conference.

between the Hindus and Muhammadans more

cordial than in Faridpur. The objects of the Conference, jointly convened by the leaders of both communities, were to stimulate the *swadeshi* movement and to prevent a split between them. By prohibiting the Conference, Government have practically demonstrated to the whole world that they have no sympathy with these two objects, notwithstanding all their assurances to the contrary. The authorities could disallow the meeting if it chose, but it could not dictate what was or what was not to be discussed.



998. The *Bengalee* says that the extraordinary proceedings of the Government of Sir Lancelot Hare in connection with the Faridpur District Conference disclose the temper of the official mind in the New Province in regard to public movements. The Muhammadan Committee as well as the Hindu Committee issued a joint-note guaranteeing the public peace and tranquillity. But that would not satisfy the local authorities. Objection was taken to certain resolutions and the Reception Committee were asked by the Magistrate to eliminate them, but as the Committee refused to recognize the right of the authorities to interfere or dictate, the authorities forbade the Conference. They have thus insulted the Hindu and the Muhammadan Committees of Faridpur district and, through them, of the whole province. The unwisdom of this extraordinary proceeding is apparent to everyone, except those who are responsible for it. It will not fail to exasperate the community and add to the tension and unrest.

BENGALIE,  
14th July 1907.

999. The *Bengalee* says that the Government first throws the people into a state of excitement by ultra-repressive measures, and then sends down Gurkhas to repress them. Repression followed by repression. This is what has been done at Faridpur. The Conference is arbitrarily prohibited. The people naturally get excited, and then Gurkhas are sent down and the local leaders are invited by the Magistrate to co-operate in keeping the peace. All this would not have been necessary, if the Conference had not been prohibited. It is the officials who create difficulties in the way of maintenance of the peace, and then they justify their repressive measures on the ground that the state of public feeling requires them.

BENGALIE,  
14th July 1907.

1000. The *Amrita Basar Patrika* says that the high-handed manner in which the Faridpur Conference has been stopped, shows that the authorities in East Bengal, from the highest to the lowest, have lost their senses completely. The Conference was to have been held on the 13th and 14th July and the fact was announced in May. Everything went on smoothly till the 4th of July, when the Magistrate wrote to the promoters, saying that no discussion would be allowed on the resolutions relating to the Ordinance prohibiting public meetings, the Risley Circular and the deportation of Lala Lajpat Rai, and subsequently the elimination of the boycott resolution was also requested. The Secretary of the Conference Committee, however, wrote to say that the Committee could not comply with the above conditions, as there was not the least likelihood of any sedition or disaffection being spread by the said resolutions. The Magistrate thereupon issued a notice prohibiting the meeting. Thus, it appears to be not only the view of the Magistrate alone but of the Eastern Bengal Government, that it is seditious to discuss resolutions on the Ordinance, the Risley Circular, and the deportation of Lala Lajpat Rai, which means that the entire educated community of India, including many Englishmen in England, have committed sedition, for they have not only discussed but severely condemned these three measures of Government. "Lord Minto in his recent Resolution on the Press distinctly gave the public to understand that Government has not the slightest objection to its measures being criticised. His Excellency's subordinate, Sir Lancelot Hare, however, lays down a different rule. Whom are the people to follow—the Viceroy or his lieutenant?" The journal humbly submits that it was a great mistake on the part of the Governor-General to surrender his own authority to the rulers of provinces and make them practically absolute, for they are only Magistrates and therefore scarcely able to keep their heads cool and exercise their sovereign powers with discretion.

AMRITA BASAR  
PATRIKA,  
15th July 1907.

1001. Adverting to the prohibition of the Faridpur Conference, the *Indian Empire* says that the authorities had no reason for the execution of such high-handed orders except their own will. It seems highly improbable, however, that these local potentates are ignorant of the kind of ridicule they subject themselves to in justifying such measures, on no other grounds of objection than those of the stereotyped order, namely public peace.

INDIAN EMPIRE,  
16th July 1907.

1002. Referring to the suppression of the Faridpur Conference, the *Bengalee* says that the real object was not the preservation of public peace, but the suppression of

BENGALIE,  
17th July 1907.



public opinion with regard to the repressive measures of Government. What the officials sought to suppress has received the widest possible circulation. The resolutions have been read and discussed with an interest such as they would never have excited if a hundred such Conferences had been held. The Government of the New Province, under the guidance of Mr. LeMesurier, is breeding "malign ulcers" in the heart of the politic body, and its avowed solicitation for the public peace will not interrupt for one moment the slow operation of natural causes, or divert them by one hair's-breadth from their destined ends.

BENGALUR.  
18th July 1907.

1003. The correspondence between the Magistrate and the Chairman of the Reception Committee of the Faridpur District Conference is stated by the *Bengales* to have

thrown a flood of light upon the temper and policy of the Government of the New Province. Repression is not only mischievous by reason of the actual measures of coercion which are enforced, but it demoralizes the Government which practises repression and creates a pestilential atmosphere from which common sense and even the ordinary considerations of justice and prudence are divorced. The partition has done no good to anybody except the civilian administration, for which it has reduplicated a number of high appointments. It has inaugurated an era of persecution for the Hindus and has filled the jails of the province with Muhammadan prisoners. It has lowered the tone of the administration, and has substituted force for conciliation as an instrument of Government. The object of the Ordinance is professedly the maintenance of the public peace, but its real aim is the suppression of the free expression of public opinion or to disallow "the advocacy of any course of action which the Government is taking measures to prevent." The Government may suppress public meetings, but irreparable mischief is being done. The breach between the rulers and the ruled is widened, and a Government without the co-operation of the people, especially when it is conducted by a foreign bureaucracy, becomes an almost impossible task.

AMRITA BAZAR  
PATRIKA,  
19th July 1907.

1004. In connection with the Magistrate's decision refusing in the public interest to furnish the Chairman of the Faridpur District Conference with copies of the correspond-

ence relating to the Conference, on the ground that they were confidential, the *Amrita Bazar Patrika* says that a multitude of unjustifiable things is covered by the words "confidential" and "the public interest." "Why should officials dread so much the light of day? 'It is a bad conscience that makes cowards of us all.' But surely, the conscience of the Indian officials, from Mr. Morley downwards, is all right. Why then do they faint away if they are asked to disclose public matters?"

BENGALUR.  
19th July 1907.

1005. In the suppression of the Faridpur Conference, says the *Bengales*, there was a new and altogether unexpected application of the Ordinance. There was not the smallest

chance of any disturbance in the Faridpur district, consequent on the discussion of the resolutions that were objected to. Nevertheless, the Conference was suppressed by the mandate of superior authority. From this novel application of the Ordinance the conclusion is drawn that it is now being employed, not in the interests of peace, but for the suppression of public meetings. In times of excitement, nothing is more important, or more essential to a Government, especially when it is a foreign Government, than to know the state of public feeling, but the Government has chosen to sit on the safety valve and, blind-folded guide the vessel of State amid difficulties of serious magnitude.

INDIAN MIRROR,  
19th July 1907.

1006. The *Indian Mirror* views with grave anxiety the high-handed action of the East Bengal Government in having forbidden, without any definite or sufficient reason, the holding of the Faridpur Conference in the

face of the distinct assurance, given by the Hindu and Muhammadan leaders, that there was not the slightest chance for any probable breach of the peace or of public tranquillity. It is simply amazing, therefore, that in spite of this assurance coming from representative public men, who had fully undertaken the responsibilities of the situation, Government chose to adopt a line of conduct which, in the very nature of things, is bound to produce increased irritation in the public mind. The sight of the Hindus and the Muhammadans,



heartily co-operating with each other on the best and friendliest terms for the promotion of the public good, was perhaps too much for the short-sighted Government of East Bengal and led it to suppress the Faridpur District Conference. It is said in some quarters that the Government was anxious, not so much for the preservation of the public peace, as for gagging effectively the mouths of the people regarding the ill-advised measures of the 'powers that be.' If this was the real object of the Government, then a more deplorable mistake could not have been made. The Press and the platform serve as safety valves for the outlet of the depth and intensity of public feeling. Without them the Government is denied the precious opportunity of being in active touch with the feelings and aspirations of the people. The Magistrate of Faridpur permitted himself to make too large a demand, evidently under the orders of Government, when he advanced the claim that the resolutions of the Conference must be such as Government approved. This would virtually reduce the deliberations of public Conferences into a hollow mockery, as serving merely to echo the views of the Government. Such a course was not only a direct infringement of all laws and ordinances, but a rude violation of the principles of equity and good conscience as well, and the Reception Committee was perfectly right in refusing to accept the ultimatum.

1007. The *Bengalee* has received information to the effect that the proposed protest meeting at Faridpur of Hindus and Musalmans has been prohibited by the Magistrate under the dictation of the Local Government.

Faridpur protest meeting prohibited.

"The Government of Sir Lancelot Hare," says the journal "having prohibited the Conference, was not expected to allow any discussion which was likely to expose the hollowness of its own extraordinary proceedings. Sir Lancelot, or properly speaking, his worthy *Chief*, may well go on committing blunder after blunder, but we are almost sure that the day of reckoning will come at last."

BENGALIAN,  
19th July 1907.

1008. In connection with the Hargilarchar abduction case, the *Amrita Bazar Patrika* says that the disturbances in Eastern Bengal were due to the spread of the rumours that Government was on the side of the Musalmans and that they would not be punished for looting the properties of the Hindus or marrying their widows by force. When the disturbances of Jamalpur took place the above fact was brought to the notice of the authorities, through the Indian press, in every detail, but no steps were taken to extinguish the rumour, with the result that for weeks together mob-rule prevailed at Jamalpur and neighbouring places. These Musalman ruffians declared that Nawab Sallimulla had ordered them to forcibly marry Hindu widows. As the Nawab Sahib has now been mixed up, falsely of course, he should openly disavow his connection with this affair and explain what could have led the Jamalpur Musalmans to make this unwarrantable use of his name.

AMRITA BAZAR  
PATRIKA,  
5th July, 1907.

1009. The *Amrita Bazar Patrika* states that the press are not responsible for the discontent prevailing in the land. It is impossible for Indian newspapers to unsettle the minds of the people unless the latter had some substantial grievance of their own. The prevailing discontent is due rather to official acts and measures which the press criticises and exposes mercilessly, with the result that popular discontent is deepened. If the people are well governed, then there would be no discontent in the land, even though the Indian press were to villify the Government in a chorus. On the other hand, if the Government was properly administered, people would regard the authorities as their benefactors, and boycott the papers. But instead of boycotting them he bulk of the reading population patronise those papers most that hit Government hardest. The state prosecution of newspapers is thus a great mistake. It only intensifies the very evil, and disseminates it far and wide in a more aggravated form. Remove popular discontent by improving the administration, and the occupation of the so-called seditious section of the press will be gone for ever. The responsible rulers cannot deny that people have good grounds for harbouring discontent in their breast. They are growing poorer and poorer year after year. Plague and malaria have decimated and are yet decimating many of the fairest districts and towns in India. Justice

AMRITA BAZAR  
PATRIKA,  
5th July 1907.



is administered in a way which now and again staggers humanity. Police oppressions and magisterial vagaries are also emasculating the people, and even little school-boys are treated with a ferocity unknown in any other part of the world. The press serves the purpose of a safety valve. But if it is gagged, the people will brood over their wrongs in silence, and may now and then be led to commit very undesirable acts.

AMRITA BAZAR  
PATRIKA,  
7th July 1907.

1010. The *Amrita Bazar Patrika* states that the policy of repression adopted by Government, apart from being unable to restore peace and tranquillity in the country, has served to intensify the popular discontent. The people feel that it has been introduced only to prevent them from ventilating their legitimate grievances, and disturbances and riots are heard of from nearly every part of India. What with riots and disturbances, prosecutions and deportations, and the increasing tension of feeling between the rulers and the ruled, the situation has assumed alarming proportions. Referring to the unrest in the Punjab, it says that there have been complaints that the accused who are being tried in connection with the recent riots, are being handicapped in their defence in various ways. Witnesses, it is alleged, are being dragooned to help the prosecution, and the Counsel for the accused have been obliged to throw up their briefs through fear of molestation. It has been said that the strongest foundation of British rule in India lies in the impartial administration of justice. It is deeply regretted that the people should have reason to fear that they cannot get impartial justice in the British Courts of law, because of their being influenced by political bias.

AMRITA BAZAR  
PATRIKA,  
8th July 1907.

1011. Wit reference to Lord Curzon's remark that during the seven years he governed India, his Government was never called upon to take measures for the suppression of sedition or for the restoration of disorder, the *Amrita Bazar Patrika* states that there can be no doubt that Lord Curzon's measures evoked a feeling of deep indignation. His Lordship's Universities Act, Official Secrets Act, and Invalidating Act, his partition of Bengal and branding the Indians as a race of liars, goaded the people to a state of such desperation as to drive them to hold public meetings in every part of India, and enter protests with a bitterness to which they were not used before. How is it then that while not a trace of sedition was visible to Lord Curzon, though he was a very keen observer, a local magistrate and his police discover it now in some innocent speeches delivered at a local Conference? What have the Indians or rather the Hindus done since then to deserve the ferocious treatment now being meted out to them?

AMRITA BAZAR  
PATRIKA,  
10th July 1907.

1012. The *Amrita Bazar Patrika* reports that the authorities at Rawalpindi now propose to prove that Lala Hansraj and Amalokram were members of a deep-laid, widespread conspiracy to overthrow British rule. The Public Prosecutor gravely asserted that the Umballa Conference over which Lala Hansraj presided gave a start to the conspiracy, and that it further developed when Lajpat Rai, Ajit Singh, Swami Dayal and others joined it. In order to prove Lala Hansraj's complicity with the conspiracy, an unsigned post-card, supposed to have been sent by Swami Dayal congratulating Lala Hansraj on the riot of the 2nd May, was produced, and the trying Magistrate accepted this as evidence. After this what wonder that other unsigned post-cards and letters would not be produced purporting to have been written by Ajit Singh, Lajpat Rai and others to the Rawalpindi leaders, suggesting that all Europeans in the Punjab should be murdered?

It is such atrocious proceedings of the authorities that are creating unrest and discontent and unsettling the minds of the people. Let the authorities do their duty properly and all unrest will disappear in a moment.

AMRITA BAZAR  
PATRIKA,  
12th July 1907.

1013. The *Amrita Bazar Patrika* remarks that Mr. Morley's statement in Parliament to the effect that the disturbances in Eastern Bengal were due to the violence on the part of Hindus towards the Musalmans, is absolutely incorrect. The disturbances were brought about "by an organised body of Mollas and Maulvies, who openly preached that it was the wish of the



Government and of Nawab Salimulla, to whom Bengal had been made over, that Mhsalmons should enjoy the privilege of committing all sorts of outrages upon the Hindus with impunity."

1014. The *Bengalee* says that if Mr. Morley's speech on the Budget to the effect that the situation had improved in East Bengal since the retirement of Sir B. Fuller, is

BENGALÉE.  
12th July 1907.

The sedition cases. worth anything, if the excitement has really been allayed, then wherein lies the justification for the prosecutions for sedition which have been started all over the country? If through the lapse of time, or the co-operation of natural causes, the reaction has come, it seems to be the climax of unwisdom to check it and to add to the excitement by starting prosecutions for sedition.

1015. The *Amrita Bazar Patrika* states that notwithstanding the universal cry of "sedition," there is really no sedition except what exists only in the heated brains of the officials. Sedition! Sedition!! Sedition!!! The more the cry of sedition is raised, the more it reflects upon British rule in this country. For, why should the educated people be seditiously disposed if the administration was all right? The specimens of sedition brought forward by Government have not been good ones. But, if the Government produced a really unmistakable case of sedition, even this would not prove its existence in this country. The Indian has no motive for it. He has no power to replace the British, and for him to try to do so would be to court disaster. No sensible Hindu can therefore possibly intend to subvert the British Government. What the people want is national rule under British protection. They have the privilege of saying this without committing sedition. Further, they have the privilege of asking their rulers to restore to them their old village communities, the central government remaining in the hands of the latter, as in the days of the Moghul Emperors. This is the highest ambition of the Indian patriots. It is quite possible for a journalist or a public speaker at a moment of excitement to use some unjustifiable expressions or to say harsh things of the administration of their rulers, but it is quite impossible for an Indian, unless he were insane, to wish any real danger to the British rule. The Indian papers write so bitterly, because the rulers, in their opinion, are not so just and sympathetic as they ought to be. So, in order to remove the bitterness of tone in the Indian press, the Government should improve its administration and not send the members of the press to jail for any slip on their part. This latter step will all the more embitter the feelings of the people against the authorities.

AMRITA BAZAR  
PATRIKA.  
15th July 1907.

1016. The *Bengalee* says that it seems the bureaucracy has suddenly discovered that India is on the verge of a rebellion.

BENGALÉE.  
16th July 1907.

Sedition in India. So many prosecutions for sedition, extending practically over the whole length and breadth of the country, and following one another in such close succession, could possibly leave no other impression on the mind of the impartial observer. There must surely be something at the bottom of it all. The determined attempt to suppress *swadeshi* by every means, the suppression of public meetings, the introduction of Gurkha rule, deportations and ordinances, are all the basis of the repressive policy of Government. The people of India are not disloyal, and that the Government knows. But they are determined, in all legitimate ways, to substitute self-government for the present form and system of government in their country, in which they have no voice. The bureaucracy knows that the people have taken this resolution for good or for evil, and the aim of the present policy is to nip it in the bud. At least one good effect of the recent measures of Government and the present prosecutions must be to remove something of the element of vagueness on the one hand, and indefinite aspiration on the other, from the prevailing political atmosphere.

1017. *Bande Mataram* accuses the *Times of India* of endeavouring to emulate the *Civil and Military Gazette* and the *Englishman* by hunting out sedition in Bombay and

BANDE MATARAM.  
19th July 1907.

Sedition in Bombay. trying to discredit the nationalist movement in the Deccan so as to get the Local Government to actively enforce the instructions from higher quarters for the chastisement of the seditious native press. If the malicious misrepresentations can provoke the Government into adopting repressive measures



everywhere, the children of the soil and not Anglo-India will be the gainers. "Let malice and lies do their worst, the nationalist agitation will not die."

BANDE MATARAM,  
12th July 1907.

1018. *Bande Mataram* joins the *Statesman* and some of its vernacular contemporaries in complaining against the inefficiency of the Postal Department, which is responsible for

numerous complaints from mufassal subscribers for the irregular delivery of the papers and other instances of non-delivery for days together. The Postmaster-General is asked to institute a thorough and searching enquiry before this becomes a public scandal.

AMRITA BAZAR  
PATRIKA,  
12th July 1907.

1019. Referring to Mr. Morley's reply to the question of Mr. O'Grady, M.P., relating to the loan of 14 lakhs to Nawab Salimullah, the *Amrita Bazar Patrika* says that

it is misleading. The purpose of the loan, it is alleged, is to maintain the stability of an important family by preventing the Nawab's share of the estate from passing into the hands of outsiders. But how is it possible for the Government to secure this object if the Nawab's liabilities exceed the proposed loan of 14 lakhs, or if he takes it into his head to contract further debts? Then, again, how can the Government keep the estate intact if the other eight members of the family, somehow or other, involve themselves in debts such as are beyond their power to liquidate? The proposed loan is thus an utterly purposeless affair.

AMRITA BAZAR  
PATRIKA,  
13th July 1907.

1020. One result of the Muhammadan rowdyism has been, says the *Amrita Bazar Patrika*, that the local Hindu leaders were put on their trial on charges of unlawful

assembly and provoking disturbances; and most of them after they had undergone the hardships and indignities incidental to a criminal prosecution for weeks, have been convicted and fined. Another result is that a punitive police force has been quartered at Jamalpur, practically at the cost of the Hindus. The policy therefore seems to be to beat the innocent Hindus first and then quarter a punitive police upon them, at their cost; and if they shriek, either gag them or put them down for a seditious people.

BENGALIEE,  
16th July 1907.

1021. Referring to the statement made by the officiating Librarian of the Imperial Library to the effect that several law-books have been stolen from the reading-room by

young students, the *Bengalee* says that the charge against "young students" is a very serious one and the public have a right to know its basis. If he had any positive evidence in a single case, how it is that the culprit was not prosecuted? And if he had no evidence before him, he had no right to draw an inference of this kind, which amounts to a libel upon the student community of Calcutta.

BENGALIEE,  
17th July 1907.

1022. The policy of according a "favourite wife" treatment to the Muhammadan population of the New Province, of impressing upon them the glorious truth that

the New Province has been created expressly for their aggrandizement at the expense of the Hindus, has been responsible, says the *Bengalee*, for the disturbances that have unfortunately occurred in East and North Bengal. For, in absence of such oft-reiterated assurances by Government officials and their henchman, Nawab Salimulla, the wild preachings of the Maulvies would not have been so fruitful of mischief.

AMRITA BAZAR  
PATRIKA,  
17th July 1907.

1023. The *Amrita Bazar Patrika* says that the present-day Government policy tends to throw far too much responsibility on provincial rulers and district officers. The real responsibility of the Government of India

rests with the Secretary of State, but he has elected to be guided by the decision of these subordinate officers. There could be no harm in this arrangement, if the provincial authorities were angels, or men who could control their temper and rise above prejudices; but in fact they are very much like ordinary men, subject to all human frailties. Then, again, they labour under a peculiar disadvantage. The provincial rulers have to depend for their information upon the District Magistrates and the latter upon the police; and, as a rule, the Police Sub-Inspector is practically their guide, friend, and philosopher. The result is that from Mr. Morley downwards, all the big and responsible officers of State are now and then placed in the most embarrassing



and awkward position possible. A reign of terror has just now been established from one end of the country to the other. Only three months ago the cry of *Bande Mataram* resounded daily all over India. That cry has been stilled everywhere. The dead people were showing some signs of life, but they have been reduced to a more death-like condition than before by the rule of the Magistracy. The present policy of repression is thus promoting want of affection for the administration. And a policy producing such a state cannot of course remove disaffection.

1024. Referring to the reply given by Mr. Morley to a question put by Mr. O'Grady, M.P., regarding the Coconada case,

AMRITA BASAR  
PATRIKA,  
18th July 1907.

The Coconada outrage.

the *Amrita Basar Patrika* says that Mr. Morley was simply repeating the Magistrate's version of the affair. The complaint is really against Dr. Kemp, and the statement of the doctor has been put in to Mr. Morley's mouth to inform the whole world that the Coconada outrage was merely a flea-bite. It is in this way rulers disseminate the truth about their administration of the country.

1025. Referring to the suppression of *swadeshi jattras* and the singing of

BENGALU,  
18th July 1907

Repression with a vengeance.

*swadeshi* songs, the *Bengalee* states that Sir Lancelot Hare is evidently determined to go down to posterity as "the unrivalled coercionist" of the British Nation. All these anti-*swadeshi* vows, edicts, ordinances and repressive meannesses of Government are to be welcomed as preparing the way for the ultimate conversion to *swadeshi* of those who are waging such a relentless war against it at the present moment. The question, however, arises as to whether the authorities are justified in preventing any man from pursuing an occupation which has so long been regarded as a perfectly legitimate and harmless one. It is for the Courts of justice to pronounce the final and decisive word on the subject.

1026. In connection with the Keshore Hat case, the *Bengalee* reports a

BENGALU,  
18th July 1907.

A typical case.

typical case illustrative of the methods employed by the Muhammadans to convert Hindus to Muhammadanism. The case is that of a young Hindu lad who was seized by several Muhammadans who beat him, and endeavoured to make a convert of him. Fortunately, however, the boy was rescued by four other Muhammadans on account of his youth. Everywhere the rioters had been deluded by the belief that the Nawab of Dacca had ordered, and the Government had sanctioned, the looting and forcible conversion of Hindus. "Will the Government never inquire how this belief had been spread among ignorant and excitable Muhammadans?" They ought to have known that the "favourite wife" is bound to take advantage of the weapons or infatuation of her adorer, until the distracted husband begins to curse the day when he led her to the altar.

1027. The *Bengalee*, in drawing attention to the circulation of a pamphlet entitled *Bilati-Barjan Rahashya*, points out that

BENGALU,  
19th July 1907.

A Redder Pamphlet.

the paper lacks the names of author and printer. Apart from the abusive and inflammatory nature of its contents, the journal thinks that the author of the pamphlet has rendered himself liable to prosecution under the Press Act, even if the Government do not elect to bring a heavier indictment against him.

1028. The *Bengalee*, in pointing out that the settlement proceedings in

BENGALU,  
19th July 1907.

Settlement in Faridpur.

Faridpur are becoming more and more oppressive every day, enquires whether there is no permanent remedy against the oppression of these potty tyrants who give themselves the airs of Chinese Mandarins without their function and authority. The settlement proceedings are sufficiently unpopular in themselves to require any further aggravation to make them simply intolerable. If the settlement officer is really anxious to expedite his operations, he should keep his subordinates under proper control and not let them continue under the impression that they are practically immune from the consequences of their grossest misconduct.

1029. Referring to the action of "Max" of the *Capital*, in urging Sir Andrew Fraser to display "grip" and kill

BANDE MATARAM,  
19th July 1907.

Grip at last.

sedition in Calcutta by means of deportation,



proclamation, and prosecution, *Bande Mataram* calls the writer a "fool" for giving such advice and praises the Lieutenant-Governor for displaying true statesmanship. By tolerating the Press and Platform Sir Andrew has kept the people of his province in their slavery sleep, although the old hypnotic faith in the progressive character of the British Government has disappeared from most other provinces. "Unless and until the veil of constitutionalism has been torn off the face of British Despotism and the people have been brought into first-hand and salutary contact with the naked steel of its repression, they can never be disillusioned into a proper and adequate recognition of their country's real situation." A régime of repression started earlier in West Bengal would have avoided the present difference of political progress between it and the eastern half of the province, which is entirely to the discredit of the former. The imports from England would then have lessened by another 42 million yards, India would have been correspondingly richer and possessed a score more of national schools and colleges, and other similar centres of nationalist culture and thought. The prosecution of the *Yugantar* is regarded as hopeful, and the journal welcomes further prosecutions, the gagging Ordinance, and the advent of the Gurkhas. The action of Government in the police *versus* press case displays "grip" of the kind which "Max" is likely to appreciate, and *Bande Mataram* hopes that "Sir Andrew Fraser will stand firm and give the Anglo-Indians a taste of the iron hand in the velvet glove they are in the habit of hymning with such rapture."

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

INDIAN MIRROR,  
16th July 1907.

1030. The *Indian Mirror* says that the price of food-grains continues to rise in almost every part of the country. This unprecedented rise in price means the prevalence of widespread distress. It is not a particular locality or province that is affected, but practically the whole country feels the pinch of distress. It may not lead to a famine immediately, because there is still a large stock of food-grains in the country. But it will almost certainly lead to indescribable suffering on the part of the greater majority of the people. It is not known what the Government is doing, or what it has done, for the people. While thousands of Indians are dying of starvation, the Government proclaim at the top of their voices that India is advancing steadily in material prosperity. Chronic poverty, permanent scarcity, and universal suffering have become the order of the day. Will nothing be done for the prevention of these scourges, while thirty to forty millions sterling continue to flow into England annually?

#### VI.—MISCELLANEOUS.

BENGALURU,  
5th July 1907.

1031. The *Bengalee*, in referring to Reuter's statement that in the event of the political situation in India assuming serious proportions, the French and British Governments would cordially co-operate, states that if such a statement is meant as a threat to an enemy that exists merely in the panic-stricken imaginations of certain people, then the threat is both ridiculous and superfluous.

INDIAN NATION,  
5th July 1907.

1032. In reproducing one of the speeches of Lala Lajpat Rai described by Mr. Morley as lying outside the limits of constitutional agitation, the *Indian Nation* says that for obvious reasons this speech must be pronounced unconstitutional and such as it never thought Mr. Lajpat Rai would have been capable of delivering. The only thing that may be said in his defence is that this style of speech has been by no means uncommon in recent times, and the speaker may have been led into thinking that Government would tolerate it in his case as it had done in the case of others. This, however, is no excuse for cherishing the sentiments; but it is probably somewhat of a defence for giving expression to them in a reckless fashion. "There can be no doubt, however, of the inflammatory character of a speech like the one quoted above, and we can only be sorry that a gentleman of the culture and character of Mr. Lajpat Rai should have permitted himself to speak in an outrageous manner merely because Government was sleeping over the violent utterances of worthless and powerless men."



1033. In connection with Lala Lajpat Rai's speech on the Colonisation Bill, which was one of the two speeches singled out by Mr. Morley as seditious, the *Bengalee* says that it has read the speech with great care and is unable to lay a finger upon a single passage or even word which can by the remotest stretch of language be considered seditious. It challenges Mr. Morley to point out the passages which he regards to be seditious, for it is now clear that he has absolutely no case against Lajpat Rai.

BE-GALE.  
12th July 1907.

1034. The first condition of true and lasting peace within a country, says *Bande Mataram*, is liberty for the children of the soil. The view that the Indian belongs to an eternally inferior race underlies the whole of British policy and individual English action. The inquisitorial eye of the bureaucracy is always on him, and his life is a series of restrictions and limitations. This is his worst condition, but even in his best his activity and expansion is limited on every side. The Indian, as a member of the oriental races, is considered by every European political thinker to be unfit to govern himself, and Western philosophy denies any political future to India. It is impossible to bridge the gulf between the rulers and the ruled as long as the political conditions of the two classes are so different. Those who consider themselves the lords of India and are bent on stamping down the children of the soil, are the true promoters of violence and disorder. Strife, disturbance, repressive cruelty, retaliatory violence are inevitable until nature reasserts itself and restores to the indigenous interests their right and just predominance.

**BANDE MATARAM.**  
**6th July 1907.**

1035. The *Bengalees*, in connection with the present situation, says that the cause of the new movement is "the government of one nation by another without the governed having an effective voice in their own affairs. So long as this condition of things will remain, the national movement will never be lacking in impetus. . . . It is only when the main grievance will be removed and India will enjoy the blessings of self-government, that the new movement will have fulfilled its purpose and killed itself by success. Any attempt to kill the new movement which ignores this vital truth can only be foolish and may sometimes prove disastrous."

**BENGALURU,  
7th July 1907.**

1036. In reference to the circular issued by Nawab Salimulla, in which he denies all connection with the preaching of the anti-Hindu propaganda and all knowledge of the Mullahs who have been employed in this unholy work, the *Bengalee* says that had the Nawab issued such a circular in the beginning of the disturbances, his action might have been productive of some good. But now that the mischief has been done, a belated disclaimer of this kind is hardly worth the paper it is written on. The disclaimer of the Nawab does not however relieve the authorities of East Bengal of the obligation of unravelling the mystery of this anti-Hindu plot and of unmasking the leading spirits of this cabalistic organisation.

**BENGALURU,**  
**7th July 1907.**

1037. With reference to the manifesto issued by the Nawab of Dacca, refuting his alleged complicity in the unfortunate disturbances in Eastern Bengal and Assam, the *Mussalman* says that had the manifesto been issued a month previous, the perpetration by the illiterate Muhammadans of an immense mischief, both to themselves as well as to others, might have been averted. The issue of the "notice" at this time, though late, is however calculated to dissillusionise many people who were still under a misapprehension, and who could therefore be tempted to commit further mischief whenever they liked or whenever any opportunities presented themselves.

MUSSALMAN.  
12th July 1907.

1038. *Bande Mataram* ridicules the argument that the political advancement of Indians depends upon a complete reformation of their industries and social institutions, and pronounces it to be utterly unsound. "The Indian and his society cannot be reformed till you have thoroughly purged and purified his thoughts and aspirations by giving him free and impartial education in the place of the present loyalty-ridden instruction with the motto of *status quo* fastened round its neck." This system of education, the bureaucracy cannot and

**BANDE MATARAM**  
8th July 1907.



will not give. Realising it, the people have founded the National Council of Education and the different national schools and colleges that are being started all over the country. Those, however, cannot bring about the desired end, and although the National Universities will produce men who will be invaluable assets for the future of the country, unless they receive State support they can never extend their scope and operation so as to be able to reach every Indian man, woman, and child. The popular mind cannot therefore be prepared so as to give the chance of a successful social resuscitation. If the Indian social reformer is true to the cause he advocates, he must "first secure the control of his country's finance" without which he cannot hope to attain his ideal.

Similarly, the enthusiast for the priority of India's industrial revivification will find himself faced with the same necessity of acquiring control over the guidance of his country's affairs. The creation of fresh industries in India must result in the exclusion of her present foreign imports, the bulk of which comes from England; but it is certain that the rulers, whose primary duty in India is to safeguard the interests of their own countrymen, will never grant the Indians the protection necessary to build up new industries in the face of the terrible competition of England. The "foreign Government" will therefore be found "an insuperable obstacle" to the attainment of both social and industrial reform and the "political salvation, of our country is thus the prime necessity, not only because it is worth having in itself, but also because it is the one pre-condition of our national progress in the different walks of life." Social and industrial reform became possible in England, as in France and other European countries, after a popular upheaval. The people possessed of political power could and did then secure all the reforms they needed. "The state of France before and after the revolution, and of the other countries of Europe before and after their political emancipation, brings us face to face with the same law of historic progression. It is the political salvation of all these countries that has now opened to their people infinite vistas of progress in the different directions of human development—religious, social, industrial and others. We want to secure to our people the same infinite possibility of advancement, and must we not, in order to do that, follow the path that the others have trodden? . . . If the Anglo-Indians would like to see us progress socially and industrially, will they persuade their Government to give us the power of direction over their educational and industrial departments, provided we undertake loyally to leave them in peace to carry on to their heart's content the administrative and all the other work of the country?"

BANDE MATARAM,  
6th July 1907.

1039. Referring to the inactivity of the prominent Indian agitators since the inauguration of the repressive policy,  
Depression.

*Bande Mataram* counsels hope and courage, and steadfastness to duty. If the first leaders, from timidity or overcaution, drop the staff of guidance, the new men should take it up and carry on the movement. In every province where the new spirit is in evidence, the new school has its own idea of the best way to meet the Ordinance, to resist the repressive measures, to continue the work of regeneration. The soul of the present movement are the students, and to preserve them from the contagion of timidity should be the chief concern of the moment. The nationalist movement cannot be sure of the future until it gets a large class of students, willing to be educated in the school of patriotism, and to throw themselves heart and soul into the movement. If this is accomplished in every province, the Congress is bound to change its policy and tactics in recognition of the needs of the times.

BANDE MATARAM,  
6th July 1907.

1040. *Bande Mataram*, hearing from its agents up-country that "the police and Government are obstructing" the sale of the paper, writes:—  
A curious procedure.

"We are often advised to keep our agitation within the limits of law; we would suggest that the bureaucrats might show us the example. If in order to prevent the growth of an infant nationalism and its new-born exponent, an all-powerful bureaucracy is compelled to stoop to such petty persecution and intimidate people from a peaceful avocation by the illegal menaces of their



underlings, the as yet weak and disorganised people of this country may surely be excused if they are sometimes carried beyond the precise limits of moral suasion in struggling against the most powerfully organised commerce in the world backed by the whole administrative strength—the police, magistracy, and troops of the British Indian Empire. As to the paltry meanness of such obstructions, we say nothing; 'melancholy meanness,' and bureaucracy have always gone hand in hand in all climes and ages."

1041. Writing of the three blasts which according to the Moslem doctors, the angel of God will blow on his trumpet on Judgment Day, *Bande Mataram* writes that "in

*BANDE MATARAM,*  
9th July 1907.

The three blasts. the history of our race consciousness such blasts are being heard. The first was heard a quarter of a century back, when Surendra Nath Banerji was prosecuted for contempt of Court; the second, when Tilak suffered with fortitude, and now comes the third with the prosecution of the Editor of the *Yugantar* under section 124 (a), Indian Penal Code. "It is the inevitable result of the policy of repression arising out of 'the war of races' in India that has been going on for years. And we are sure the new spirit, the awakened race consciousness, the idea of popular rights will not be crushed out of existence under the iron heel of an alien administration, the cry of 'India for the Indians' once raised will never be silenced, and the race will march onward till the goal is reached."

"We are glad the *Yugantar* case has shown how the country is prepared to face the troubles and resist the waves of repression that threaten to engulf it. Asia is one and it is only natural that the new spirit which has quickened the atrophied veins of the East and has so prominently manifested itself in Japan, in Persia, and in China, will also influence the action of the Indians—uphold them in their struggle to secure their birthright in the country that is theirs, teach them to shake off the sloth of centuries, and nerve them for the fight with interested interlopers."

1042. The *Bengalee*, in the course of a leader in which it expresses gratification at some of the achievements of the *swadeshi* movement, as disclosed in the Collector of Customs' Report on the Maritime Trade of Bengal for the year 1906-07, finds it difficult

*BENGAL,*  
10th July 1907.

to account for the increase in the importation of soaps. With numerous *swadeshi* soap factories in full swing, it not unreasonably expected to find a substantial decrease, instead of which, there has been an increase of about Rs. 30,000. Can it be possible, it asks, that some of the soaps sold as *swadeshi* are really foreign importations? The fact that German manufacturers have latterly begun to send out samples of unstamped soaps which may easily be converted into *swadeshi* soaps raised this suspicion.

The journal would like this point cleared up, and is sorry Mr. Morshead offered no explanation of it.

1043. The Maharaja Bahadur of Darbhanga, says *Bande Mataram*, has unequivocally declared for a national rule, and he should be the first to be hauled up for sedition.

*BANDE MATARAM,*  
10th July 1907.

Involuntary sedition. National rule means *swaraj* without any timid reservation, and his advocacy of attaining it by a peaceful method does not mitigate his offence, for according to the ruling class, the desire for anything but absolute and personal rule in India is an offence against God and man. The Maharaja can allege no extenuation, for like Gokhale or any other prominent member of the moderate school, he has not hesitated to approve the self-help programme in view of the weakness and disabilities of the Indians. Since the Anglo-Indians consider Sir Henry Cotton and C. J. O'Donnell to be seditious, it would be interesting to know how they mean to treat the Maharaja.

1044. Commenting on a recent case in Bombay where a mill operative was fined Rs. 10 for scraping up about half an ounce of natural salt from the sea-shore, and

*BANDE MATARAM,*  
10th July 1907.

Morley masked and unmasked. Mr. Morley's reply to questions asked in Parliament about this case, *Bande Mataram* accuses Mr. Morley of defending such petty fiscal tyranny instead of abolishing the salt tax altogether. When announcing the last reduction, the Secretary of State expressed the wish to sweep the thing away altogether, but, like other such pious wishes, it was merely intended to adorn his speech and give a gloss of Liberalism to the actions of a Radical Secretary. It should



also be remembered that between the presentation of the first and second budget the success of the *swadesi* movement aroused the disappointment, antipathy, and anger of the British rulers, and they now appear in their true colours. The maintenance of the tax, inconsistent with all liberal and just principles of taxation is in itself a commentary on the professions of civilised and beneficent rule which Mr. Morley and his fellow Liberals are fond of flourishing before the world.

BENGALUR,  
11th July 1907.

1045. Adverting to the reply of Mr. Morley to Mr. Mackarness, M.P., that the deportations of the two Punjabi leaders are "generally recognised to have had a most salutary effect," and that "the prohibition of seditious meetings has prevented the spread of disorder in the Punjab," the *Bengalee* says that if the repressive measures have really produced "a most salutary" effect, then surely it is open to contention that the very success of those measures is the strongest proof of their severity. They have disgusted and exasperated the most educated and thoughtful section of the community, and regarded from this point, the repressive measures have been a fatal blunder for Mr. Morley's reputation for statesmanship. "It is the universal belief among educated Indians that Lala Lajpat Rai is an innocent man, and that the Government have no evidence of his connection with any seditious movement. Such being the case, his deportation without trial is an autocratic proceeding which has naturally shocked their sense of justice, and shattered their sense of security." "Repressive measures can never remove, but can only deepen, discontent. They may serve to suppress the expression of discontent, but in that case they may lead to the formation of secret societies—an effect which can hardly be described as a most salutary one."

NEW INDIA,  
11th July 1907.

1046. *New India* says that Mr. Morley's budget speech has been an eye-opener to Indians and has disillusioned those who pinned their faith on British Radical politicians. But Mr. Morley is *first* an Englishman and then a statesman or a minister. It is but natural that as a member of the race owning "the brightest jewel in the Crown of England," he should be very reluctant to part with that jewel in a fit of magnanimity, or contribute to any act or deed to slacken the grip of his countrymen on that jewel. The philosophic Minister told the truth when he said that British supremacy over India "will continue, ought to continue, and must continue" so long as the British can help. That is the naked truth about Great Britain's hold in India. She is the milch cow to England, and Englishmen will strain every nerve to preserve that cow. A Britisher comes out here with only a pair of breeches, a coat, and a hat, and after a few years returns to his country a millionaire. The son of a cobbler enters the Indian Civil Service, becomes a Magistrate, and lords it over the highest Maharaja of the land. India is the goose that lays the golden egg, not for the children of the soil but for those who rule over them. Is that goose to be let out of the iron folds that encircle it? Mr. Morley was therefore justified in saying what he did. He expressed nothing but the unanimous desire of his countrymen in this respect. "Let us allow Mr. Morley to do his duty to his country: let us gird our loins to do our duty."

BENGALUR,  
11th July 1907.

1047. The *Bengalee* states that when one Mr. Cartwright was arbitrarily detained in South Africa with a view to preventing his disseminating an anti-British propaganda in England, Mr. Morley characterised the reasons quoted by the Ministers of the day as "the most outrageous and indefensible" ever given since the invention of Parliament by Simon de Montfort. The action of the Government was described by him as "illegal," "unconstitutional," "tyrannical," and "arbitrary" in detaining a man for reasons which they did not disclose. All this is now applicable to him for detaining Lajpat Rai for reasons which he does not choose to disclose. His inconsistency is complete. For such a man to lay down great principles in theory and to violate them in practice is a very serious thing, and history will not overlook the inconsistency or mitigate her lawful verdict. In reference to Mr. Morley's complaint of Burke's want of knowledge about the French Revolution, it says that Mr. Morley, moving in a bureaucratic atmosphere and seeing things through bureaucratic spectacles, has similarly failed to grasp the situation in India. What is still more to be deplored



is that he has deliberately deprived himself of all access to correct information by refusing to appoint a Royal Commission or a Parliamentary Committee to inquire into the present unrest. If he enquires it will be through the interested agency of the bureaucracy who are on their trial, and such an enquiry is worth nothing. It can lead to no useful result, and certainly will not command public confidence.

1048. The secret of Mr. John Morley's point blank refusal to satisfy moderate aspirations and the obduracy of Englishmen in general in declining to meet all demands for political reforms, are ascribed by *Bande Mataram* to the contempt which the Indians have earned by adopting the slave's politics, whose method is prayer and petition, and whose resentment or disapproval can find expression only in weeping and sobbing. The European is imbued with ideas of independence, freedom, and liberty, and he is even prepared to court death for the fulfilment or upholding of these ideas. He cannot therefore understand how a country of three hundred million men can consent to be governed by a handful of foreigners, and gradually comes to believe that the Indian is by birth fit only to be a slave and that education perfects him in the art of slavery. In dealing with dependent India, Mr. Morley refuses to observe the rules of political morality, as he apparently considers it applicable only between one free people and another, and not between a ruling race and their abjectly servile subjects. The journal appreciates the humanity of its moderate friends' desire to emancipate the country without dragging her through the red horror of a revolution. But they are urged to reconsider how best to achieve this end. They should realise the situation, and also consider the changing attitude of England and the whole world towards India since the declaration of the boycott and the rise of the New Party. A careful consideration of these topics will lead to the existence of only one party in India—the Nationalists.

*BANDE MATARAM*,  
11th July 1907.

1049. In reference to the manifestoes being issued in several parts of India proclaiming the loyalty of the people, *New India* says that the motive of this move is to check the present unrest, remove official nervousness, and to propitiate "the angry gods." But the Government will not allow the course of legislation or administration to be influenced in any way by these verbal professions of loyalty. Neither the Government nor the public will take them seriously. The manifestoes are "hollow and unreal, if not consciously insincere, because of the impossibility of any real loyalty growing under existing conditions in India." Loyalty is a sentiment of personal attachment to the sovereign, and as such, "is impossible with an absent king, living many thousand miles away from his subjects, belonging to a different race and religion, and having no real bonds binding him to his people. But loyalty in democratic countries means not personal attachment to the sovereign, but veneration for the laws and the constitution of the land. "Such loyalty is only possible in countries that have a national government and is absolutely impossible in countries that are subject to a foreign administration, controlled by foreign sentiments, and run mainly in the interest of the foreigner. Even loyalty of this modern democratic type can never thus be a real sentiment in India." Loyalty in this place can, therefore, only mean allegiance to law and nothing more. But the public proclamation, at this juncture, even of such a loyalty, must be injurious to the general advancement of the country. The Government have started upon a career of almost lawless repression to conquer the awakened determination of the people to assert their rights in the administration of their country. If these repressions are not at present very severe, it is due simply to the fear of the people. "The Government is afraid, but as yet have not an exact measure, of the popular discontent. If they are led to believe that this unrest is the work of a mere handful of men, who have not the nation at large at their back, they will increase the dose of their repression and try to crush the new forces in the country under their heels. This will be the inevitable result of these loyal manifestoes. They will encourage the authorities in their repression." This may so demoralise the people that all the *swadeshi* activities may be completely abandoned. But if this happens, it will be due to dread of the Government. The activities may then be abandoned, but the whole movement will go under.

*NEW INDIA*,  
11th July 1907.



ground. "The revolution will not be killed. No revolution is ever killed by repression. It will bide its time, gather strength in secret, and come out later with those horrors with which the old revolutionary movements were so familiar, and the Car of Freedom will move to its goal in India, as it has done in many other countries, through blood and ruin."

MUSSALMAN,  
12th July 1907.

1050. In connection with the Birthday honours, the *Mussalman* says that the bestowal of so-called honours is calculated to produce a set of ultra-loyalists who are in no

way friendly to the movements inaugurated for the benefit of the country, and who imbibe the habit of simply giving nodding assents to the measures of the bureaucracy whose creatures they are.

MUSSALMAN,  
12th July 1907.

1051. The *Mussalman*, in referring to Lord Curzon's scheme in connection with the Clive Memorial, says that whatever may have been the value of Lord Clive as an

Englishman to Indians, he was no less than a freebooter who deprived them of their national liberty. Under the circumstances, people will be delighted to hear that the project has fallen through for want of support.

BENGALIEE,  
12th July 1907.

1052. Referring to the information published in the *Empire* to the effect that Mr. Morley's choice is likely to fall on His Highness Aga Khan and Mr. Madhav Row, the

present Dewan of Mysore, for appointment on the Council of the Secretary of State, the *Bengalee* says that Mr. Morley has nowhere shown his originality and his indifference to usage, more than in the exercise of his patronage as the Minister for India. His Highness the Aga Khan is to all intents and purposes an Englishman, and it is no disparagement to him if he should be wanting in touch with his fellow-countrymen. It suggests that Mr. Dutt and Mr. Amir Ali would be the right men in the right place, and their appointment on the India Council would give unmixed satisfaction to all sections of the people of India.

BANDE MATARAM,  
12th July 1907.

1053. Noticing that a denunciation of speeches made by patriotic Indians has become almost the fashion, *Bande Mataram* considers that it owes a duty to the speakers and

the country they are serving to rescue at least a certain class of speeches from undeserved contempt. There are still many people who have not grasped the situation and the lines of activity which it demands. Most of them have not the time and opportunity to study for themselves the actual condition of the country, the causes that have brought about its miseries, and the true way of escape from them. Much help can be obtained from them if they realise the evils of subjection, and all who desire to improve their country should by thought or action help the assertion of a separate national existence and an administration which can maintain and perfect such an existence. Hitherto the Indians have resigned themselves to the absolute sway of a small alien body, and by passive obedience almost rid themselves of the capacity for political animation. They are now awake to their true position, and are endeavouring to discover a practical line of work which will build up a free nation. If therefore the need for action is great, the need for speech is not yet over; but the latter should be made by men who can think, see, and feel. Propagandist work has only begun, and men are wanted whose ideas are clear and who can act as an inspiring force by pouring into their speech the strength of a convinced intellect and a powerfully moved heart and will. Mr. Tilak's Shivaji address recently delivered at Poona is a fine illustration of this. The journal sympathises with the cry for work and the cry against mere noise, but the cry against propaganda has no meaning, as no great movement has ever been able to do without it.

BANDE MATARAM,  
13th July 1907.

1054. The action of the omnipotent and irresponsible executive in obstructing District Conferences alike in the

proclaimed and unproclaimed areas of Bengal, ought, says *Bande Mataram*, to convince everyone of the absurdity of vaunting the rights and privileges of a subject people. Illusions have long stood in the way of political salvation, and the lingering faith of prominent Indians in persistent constitutional agitation, even when the alien bureaucracy stands



completely unmasked, is an illustration of the obstinate cherishing of illusions. It is now clear that the bureaucracy demands a tame acquiescence in all arbitrary regulations, and is determined to put down any expressions of adverse opinion under the pretext of preventing the spread of disaffection and the disturbance of public tranquillity. Such brow-beating is welcomed, as it will help to remove the old superstition from some minds, and the intensified sense of wrong should at least give a healthy direction to all patriotic efforts. "Every fresh blow should impart a greater impetus to the boycott, to national education, to the organisation of discontent, with a view to leaving the aliens severely alone." It is hoped that all illusions will die, and that the Indians will turn from the phantom "to the true reality of our Mother as she rises from the living death of a century, and in her seek our only strength and our sufficient inspiration."

1055. Referring to Sir Howard Vincent's suggestion in Parliament to shoot Lajpat Rai, *Bande Mataram* has no doubt that Sir Howard has received letters of congratulation from the *Pioneer*, the *Englishman* and the *Times of India* for having so succinctly voiced their sentiment. And if somebody can be found to carry out the suggestion, the Anglo-Indian Press will certainly start a fund to support Lajpat's family and erect a suitable memorial. Such is the treatment accorded to one of India's noblest sons, the flower of her northern manhood, a philanthropist, a reformer, one who has always put his country first and himself last, one whom all India loves and honours. Yet it is the Indian papers which are prosecuted under sections 108A and 153A for inciting to breach of the peace and causing racial enmity. But that, too, is British justice."

Tiger qualities abroad.

*BANDE MATARAM*,  
15th July 1907.

1056. The unpremeditated and spontaneous declaration of the boycott is regarded by *Bande Mataram* as an indication of the country's recovery from its death-swoon of centuries, of her determination to live her own life—not for a master, but for herself and for the world. Patriotism, the half-understood catchword of platform oratory, has passed into the heart of the people and the demonstration of the 16th of October, joined in by the Hindu, Muhammadan, Buddhist, Jain, and the Sikh, the police and the people, through the mystic compulsion of an instinctive fraternity, was the enchanting prevision of the India to be. Ever since Partition Day, India has pressed on the path of progress which none can arrest till the vision is realised. "Before her now lies the valley of the shadow of death, full of trials and unknown perils and temptations, but the light that leads her cannot fail, the inspiration of the Power that gives her strength is irresistible, superior to death; she will go on till the fulfilment of the vision of the 16th of October."

Boycott and after.

*BANDE MATARAM*,  
15th July 1907.

1057. The *Indian Empire* says that the more earnestly Indians desire to govern themselves, the more outspokenly does the bureaucracy tell them that India must be ruled despotically. If sympathy was declared by Mr. Morley to be the keynote of his administration when he first held the reins of Government, a few months of office have changed his attitude completely, and he now sees that the character of the administration must change. This is the reason why Mr. Morley has grown confirmed in the position he held some months back, and has declared himself as great a despot as ever was. "India must not tolerate this despotism for ever. Either England must change her ways or take the inevitable consequence." There is yet time to try conciliation, and India is by far the most tolerant country in the world. "A well-intentioned and benevolent rule of this country by England may yet for a long time last, and unite the two countries for ever by ties of friendship in the progress of the world. Let us not be misunderstood, however. We do not plead conciliation as a matter of grace from the English Crown. Nor do we undertake to say how far even conciliation will hold good. For the struggle which is foreshadowed by the firm and resolute character of the popular movement just ushered into being is of the eternal type—a struggle between right and wrong. As everywhere, so in India, the struggle is destined to end in triumph of right and justice."

Despotic rule.

*INDIAN EMPIRE*,  
16th July 1907.



BANDE MATARAM,  
16th July 1907.

1058. The first duty of patriotic Indians in the matter of national regeneration, says *Bande Mataram*, is to educate and organise the will of the people, for if there is a universal hankering after liberty in the land, then its attainment becomes an absolute certainty. "To oppose to established and equipped power, the strong and settled will of a whole people is the most effective means of meeting a highly organised and immensely resourceful foreign despotism which is determined to impose its yoke on them for good. In a country where the foreign elements are a mere drop in the ocean, the organised will of a people is really a force to be reckoned with." Realising this the "alien conquerors" have done all they could to deaden the popular will and the policy of religious toleration, leaving the early zamindars their lands and giving them the benefit of a permanent settlement, an unnational system of education, and the gradual repressive legislation, and a constant show of power has completely demoralised the people.

The people should be roused from their present torpor and made to feel that slavery is eating into the very vitals of the nation, and a burning desire for liberty must replace the tame acquiescence in the inevitable. The message of freedom travels and influences like a lightning flash, and its effect is displayed by the wonderful success of the *swadeshi* movement in Bengal, and the sudden conversion of Madras by the mere appearance of Bipin Chandra Pal. The cry of *swaraj* appeals to the people as it voices their aspiration. A determined effort to rouse them is sure to be successful. They have only to be spoken to, to respond, to feel, and then to will. *Swadeshi* and *swaraj* attract of themselves." If we only can carry the messages to the people, whether in the palace or in the cottage, we can work on their will and enlist it on the side of emancipation. That mighty weapon in the struggle for freedom—a clear and settled will of a whole people—will then be at our command. The arm of an unarmed people is their strong and organised will. This arm is within our reach. We have only to take it up."

BANDE MATARAM,  
16th July 1907.

1059. The fact that General Alikhanoff, an Asiatic subject of the Russian Empire, rose by sheer ability to military distinction and high command, is regarded by *Bande*

*Mataram* as a standing proof that, despotism for despotism, the bureaucratic rule of Englishmen over Asiatics in India is not in all respects more tolerable than the similar rule of Russians over Asiatics in Turkestan. To choose between one foreign rule and another is to draw distinctions without a difference, but if anything, a professedly benevolent despotism is more fatal to the subject people than one which is frankly selfish. Russian despotism gives more scope to indigenous talent and energy, and allows social equality, but is brutal, repressive, and obscurantist. British despotism emasculated the people, but avoided clumsy violence, and professed to be liberal and humane. This last distinction, however, is becoming a thing of the past, and bureaucracy in India is trying hard to add to its own quiet beauties, the more robust and leonine charms of its Russian neighbour.

BANDE MATARAM,  
16th July 1907.

1060. *Bande Mataram* cannot understand why Srijut Ambica Charan Mazumdar should repeatedly go out of his way

Practical Christianity at Faridpur. to wantonly court insult at the hands of the alien officials. The journal refrained from joining in the severe criticism to which Ambica Babu was subjected for imperilling the national honour by accepting the principle of the Ordinance, not because it approved of his action, but because there were certain extenuating circumstances. The leaders had not accepted the policy of an organised passive resistance to the Ordinance advocated by this journal, and it has no other to put before the country. The only alternatives to a resolute and absolutely fearless campaign of passive resistance were either rebellion or Russian anarchy. Rebellion is the privilege of armed peoples, and the Russian precedent is one which no public man will lightly recommend to his countrymen and no people will follow unless goaded to it by intolerable oppression or the slow, settled fury born of absolute despair. Babu Ambica Charan Majumdar actively accepted the Ordinance, and the journal reminds him that as a public man the honour not only of Faridpur but of all Bengal is affected by his actions, and he has no right to drag it in the dust.



1061. *Bande Mataram* finds that the era of repression has begun in terrible earnest. The people should now see that it becomes universal, systematic, and enduring. In

Wanted more repression.

*BANDE MATARAM*,  
18th July 1907.

repression lies their salvation; through repression they must acquire strength. This touch of bureaucracy will make them kin, and give them that unity and solidarity, the want of which makes patriots sometimes lose heart. Let repression daily cover wider and wider areas, and let it be more and more terrific in its nature. Let it press equally heavily on the zamindar as well as on the raiyats, let it not even spare women and children, and then and then only will the reawakening of India be complete. History tells only of one preparation for entering on this struggle for freedom. It is not so much the collection of rifles and ammunition, not even the terrible sword-sticks which have been banned by the High Court. It is the readiness to suffer and die, and it is the duty of the nationalist publicists, and all who are stirred by the real patriotic impulse to induce this spirit in the people. It must not therefore be a wonder if the nationalists are slandered and discredited by the bureaucrats and the press. There will be loyalist manifestoes, there will be a return to moderate politics with a reactionary speed, there will be all sorts of discouragements, but the nationalists have to survive all this, keeping their eyes fixed on the bright future of the country. Let clouds thicken round them, the sun will ultimately shine on their heads.

1062. The attitude of Mr. Morley towards the educated community has, says the *Hindoo Patriot*, created general dissatisfaction throughout India. The extent to which

Our enemies.

*HINDOO PATRIOT*,  
19th July 1907.

the Anglo-Indians are growing impatient of the educated community is proportionate only to the desire of the former to have everything in their own way and leave nothing in the hands of the people. The wish to arrest the spread of Western education and ideas in this country used to be formerly expressed in a guarded manner, but nowadays it has taken the form of a demand which is being loudly made in every quarter in order to prevail upon the authorities to accede to it. The average Anglo-Indian, full of narrow prejudices as he is, has an excuse for his dislike of the educated Indian. But Mr. Morley has no such excuse to offer, and indeed no fair-minded and enlightened Britisher can be expected to cherish the Anglo-Indian doctrines. "The Secretary of State's attitude appears the more unsatisfactory because the educated classes do not deserve the good things that are said of them, and also as Mr. Morley has admitted, because they are a factor that has to be reckoned with. Their number is steadily increasing, and they form a community essentially strong and compact, and capable of swaying the masses and giving a turn to the current of affairs."

1063. The *Amrita Basar Patrika*, in publishing statistics showing the decrease of the birth rate and the increase in mortality from all causes in Bengal, says it is clear

A Budget of glad tidings.

*AMRITA BASAR PATRIKA*,  
19th July 1907.

that Providence has at last come to realize the intolerable sufferings of the people of Bengal and taken effective steps to relieve them of their misery. It is really a wonder that the rulers have the heart to indulge in the luxury of arrests and deportations when a scourge like plague was ruthlessly decimating the people of India. Referring to the statement recently made by the speaker in the House of Commons, to the effect that ministers had the right of declining to reply to questions the journal points out that Indian members of our Legislative Councils are similarly snubbed by official members when they put disagreeable questions. "The practice has now been imported into the House of Commons, and a Member of Parliament is as much a helpless man as a non-official member of an Indian Legislative Council. This places non-official Englishmen at Home in the same boat with the down-trodden Indians, and when this fact will be fully realized by the lower millions in England, it will be then, and not till then, that the English people will realize their true position, and make an effort to secure their own freedom and also the freedom of their dependants."

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 20th July 1907.

F. N. WARDEN,

Per. Asst. to the Insp.-Genl. of Police, L. P.

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